

# Ghat Ramayan

The Words of Tulsi Sahib of Hathras



Spiritual Discourse by  
Param Sant Baba Kehar Singh Ji

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Radha Soami  
Dera Baba Bagga Singh  
Tarn Taran, Punjab, India

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## ਰਾਧਾ ਸੁਆਮੀ

ਛਿਨ ਵਿਚ ਚੋਰੋਂ ਕੁਤਬ ਹੈ ਕਰਦਾ,  
ਛਿਨ ਵਿਚ ਰੰਕ ਭੁਪਾਰੀ ਕਰਦਾ ॥  
ਲੀਲਾ ਅਪਰਮਪਾਰ ਕਿਸੇ ਨੇ ਕੀ ਦੇਣਾ,  
ਮੇਰਾ ਸਤਗੁਰੁ ਦੇਵਲਹਾਰ ਕਿਸੇ ਨੇ ਕੀ ਦੇਣਾ ॥  
— ਪਰਮ ਸੰਤ ਬਾਬਾ ਕੇਹਰ ਸਿੰਘ ਜੀ

## Radha Soami

He changes a thief into a Qutb in a moment.  
In a moment,  
He changes a poor man into an emperor.  
His game is unending.  
My Master is the Bestower,  
who else can give?  
— Param Sant Baba Kehar Singh Ji

Ghat Ramayan  
Baba Kehar Singh Ji

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## **Introduction to Dera Baba Bagga Singh Tarn Taran**

Dera Baba Bagga Singh is in district Tarn Taran in Punjab State. It is located on the Railway Road, about 300 meters away from the railway station of Tarn Taran, and 22 kilometers from Amritsar. It is linked to the railway and roadway.

Param Sant Satguru Baba Bagga Singh Ji established this Dera under the orders of His Satguru, Param Sant Baba Jaimal Singh Ji.

Param Sant Satguru Baba Jaimal Singh ordered Baba Bagga Singh Ji to start Nam Dan on April 5, 1894<sup>1</sup>, and Baba Jaimal Singh Ji inaugurated the Dera.

Param Sant Baba Bagga Singh Ji blessed many souls with Nam Dan and liberated them. Leaving his mortal body, He went back to Sach Khand on July 6, 1944. According to His orders, Baba Deva Singh Ji became the next Sant Satguru. Baba Sawan Singh Ji, Sant Satguru of Beas, performed his coronation ceremony. His successor Baba Pratap Singh Ji was nominated and coronated by

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<sup>1</sup> *Chaitr 25, samvat 1951 according to Indian calander*



Sant Satguru Maharaj Charan Singh Ji from Beas. Pratap Singh Ji served the Dera as Sant Satguru from November 8, 1961 to April 26, 1988. As per his written 'Will', Baba Kehar Singh Ji was appointed the next Sant Satguru on May 12, 1988. Baba Deva Singh Ji, Baba Pratap Singh Ji and Baba Kehar Singh Ji were all initiated by Param Sant Baba Bagga Singh Ji.

Satsang is held each morning and evening in the Dera. People are benefitted by Sant Satguru's darshan every day. Four bhandaras in the months of April, May, September and December are celebrated each year. Satguru blesses the people with Nam Dan the next morning after each bhandara. In addition to this, there is satsang<sup>2</sup> and Nam-Dan<sup>3</sup> on every Amavasya<sup>4</sup> day. There is an appropriate arrangement for Langar (free kitchen) and lodging in Dera.

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<sup>2</sup> *Spiritual Discourse*

<sup>3</sup> *Initiation*

<sup>4</sup> *The day before the new moon begins to appear;  
Moon less night;*

## **Introduction to Param Sant Baba Kehar Singh Ji**



Baba Kehar Singh Ji was born on December 26, 1926, in Chandian Talawan, Chakk number 201, district Layalpur, now in Pakistan. His father

was Param Sant Baba Pratap Singh Ji. His mother was Mata Thakur Kaur.

After the birth of Baba Kehar Singh Ji, his grandfather - Sardar Jodh Singh, and father Baba Pratap Singh Ji, went to see their Satguru, Baba Bagga Singh Ji. Baba Bagga Singh Ji congratulated the family, but Sardar Jodh Singh was not happy, and told the Satguru that the child keeps crying incessantly. He sleeps for only a few seconds. He requested the Satguru to be kind and visit his home and bless the child. When Baba Bagga Singh Ji visited Sardar Jodh Singh's house, the child was crying. He asked Mata (mother) Thakur Kaur to put the child on the floor. Taking his right foot out of his shoe, he rubbed his big toe on the baby's forehead and the baby Kehar Singh stopped crying. After this incident he never cried. Baba Bagga Singh Ji said this child is very lucky. I have to take a lot of work from him. At that time no one knew that this child would be the Sant Satguru at Dera Tarn Taran and that Baba Bagga Singh Ji would get such great spiritual work done by him. Baba Kehar Singh Ji was initiated by Baba Bagga Singh Ji on May 17, 1943. He was a student of Khalsa College in Layalpur. In 1944 he married Bibi Ajit Kaur. He used to read verses for Baba Pratap Singh Ji when he gave satsang at Sardar Bahadur Jagat Singh's residence.

At the time of the Indo-Pak partition, the family migrated to India and Baba Pratap Singh Ji was allotted land in village Nagkalan, district Amritsar (Punjab) India. Baba Kehar Singh Ji got a job in a mechanical workshop, which was later taken over by the railway. There he worked - and brought leadership to the laborers. He has led a very simple life, right from the beginning.

When Baba Pratap Singh Ji passed, no one knew about the 'will' he had left. A meeting of the management committee of Dera was held to discuss what to do about the next Sant Satguru? Baba Kehar Singh Ji was unanimously nominated. At that very moment the secretary, Parbhat Kumar, presented a closed envelope to the committee. The president and Patron, Sardar Hira Singh opened the envelope. It contained a 'will' written in Baba Pratap Singh's own hand. According to this will, Baba Kehar Singh Ji was the next Sant Satguru. All the members were happy, as this was their wish also.

Taking the ashes of Baba Pratap Singh Ji, the members of the committee, and the sangat, went to Dera Beas to visit Maharaj Charan Singh Ji. After reading the Will and studying the by-laws of the committee of Dera Tarn Taran, Maharaj Charan Singh Ji blessed Baba Kehar Singh Ji and permitted the committee to leave.

On May 12, 1988, Baba Kehar Singh Ji was appointed the next Sant Satguru, and the Dastarbandi (turban tying ceremony) was performed in the presence of thousands. Dera Tarn Taran is progressing day and night with His guidance. He has established many satsang centers in India and abroad and bought land adjacent to the Dera. He has also had more guest houses and a large Langar (free kitchen) built. The whole property is in the name of Radha Soami Dera Baba Bagga Singh Ji. He started Nam Dan on May 12, 1991. Thousands of people have benefited spiritually.

## Introduction to Param Sant Tulsi Sahib



Tulsi Sahib was the Crown Prince, the eldest son from Pune. Out of love people used to call

him Sahib Ji. He was born in 1763 (samvat<sup>5</sup> 1820) and was the son of the daughter of Peshwa Bajirav the First. His name was Amritrav. At the age of 3 or 4 years, he was adopted by Raghunathrav, who was the younger son of Peshwa Bajirav the First. In this way, he was the elder brother of Peshwa Bajirav the Second.

Unattached to the throne he left home; and perhaps to hide his identity he changed his name from Amritrav to Shyamrav. Later he settled in a village named Jogia in Hathras, about 30 kilometers from Agra. Here he became famous as Tulsi Sahib.

During his lifetime, the tenth guru, Guru Gobind Singh Ji, travelled from the Himalayas in the north, to Maharashtra, in southern India. During this period the Queen of King Ratanrav Peshwa, along with Bhai Nand Lal, came to the Sanctuary of Guru Gobind Singh Ji, and received Nam Dan.

In Pune, Guru Gobind Singh Ji met Peshwa Raghunathrav, stayed with him for some time, and introduced some of the Peshwa family members to the method of uniting the soul with God. Shri Ratanrav, from the Peshwa family, was

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<sup>5</sup> *An year in a popularly used Indian calender.*

initiated by Guru Gobind Singh Ji and was authorized to work for the progress of Santmat. Shyamrav, the elder brother of Bajirav Peshwa the Second, became interested in Santmat and later progressed a lot on this path. He had a son from his wife Lakshmi Bai, and his father was also a true devotee. His father loved to live aloof and worship God; so he wanted to coronate (give the throne to) Shyamrav, but in 1804, one day before the ceremony, Shyamrav left Pune and went to Banaras. He spent his whole life in the worship of God. In approximately 1808 he constructed a hut in the village Jogia and began living there. Later he made his permanent residence there. As he came from the south, people called him Dakkhini Baba. Later he became famous as Tulsi Sahib.

Once while walking on the bank of the river Ganges he observed a Brahman and a Shudra (a person of low caste) quarreling with each other. The Brahman was worshipping while the Shudra was bathing in the river. A drop of water coming from the Shudra's body fell on the Brahman - so the Brahman started calling the Shudra bad names and beating him. Upon inquiry, Tulsi Sahib was told that a drop of water from the Shudra's body had fallen on the Brahman and rendered him 'unholy'. Tulsi Sahib said to the Brahman: According to your holy books, the Shudra and the



river Ganges both came out of Vishnu's foot; then why are one considered holy and the other not? Listening to this the Brahman could not reply, and became embarrassed.

Another story relays how one day Tulsi Sahib and Swami Ji went to a fair. While sitting there, being in a pleasant mood, Tulsi Sahib said: Whosoever bows to me in reverence, that very moment I will take his soul to the inner Spiritual Realms. No one came near Him except a prostitute who bowed down to Tulsi Sahib in reverence and Tulsi Sahib took her soul to the Spiritual Heights. After some time, when her soul came back, she paid her respects and gratitude to Tulsi Sahib, and then she went her way.

At the end of the Ghat Ramayan, Tulsi Sahib disclosed that in his previous life he himself was Goswami Tulsi Das; and in conversations with Palak Ram, a follower of Guru Nanak Dev Ji, (in Kashi in Samvat 1616), he disclosed the Secret of Santmat.

To help the common people know this secret, he wrote Ghat Ramayan; which was completed in samvat 1618. Due to the opposition of the sadhus in saffron robes, pandits and other followers of religion; he hid this book and wrote another book named Ramayana in samvat 1631, which tells the

life story of Lord Shri Ram Chander Ji - the son of king Dashrath. Later on, he wrote that he left this world in 1680. This timeline agrees with the life time of Goswami Tulsi Das and also shows that Tulsi Sahib himself was Goswami Tulsi Das in his previous life. To bestow True Knowledge of Santmat on the human beings, he incarnated as Tulsi Sahib.

He left this world in the year 1843 (samvat 1900). To summarize: to apprise souls of the Secret of Santmat - he wrote Ghat Ramayan, Ratan Sagar, Shabdavali and Padya Sagar (which was unfinished).

Ghat Ramayan  
Baba Kehar Singh Ji

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## Publisher's Note

Baba Ji has been kind enough to meet the public demand. He has delivered satsangs on Anurag Sagar and has had it printed in three parts and in five languages: Punjabi, Hindi, English, Uriya and Marathi. After that Baba Ji delivered satsangs to explain Japu Ji Sahib - the first chapter of Guru Granth Sahib; then Bara Maha, a high level book named Ratan Sagar of Tulsi Sahib. On the request of many spiritual lovers, leading personalities of the sangat and intellectuals, he delivered satsangs on Tulsi Sahib's other book - Ghat Ramayan. This book contains Tulsi Sahib's conversation with seekers like Palak Ram - a follower of Guru Nanak Dev Ji; Gopal Gosain - a follower of Kabir; Hirde, Phool Das, Revati Das, Gunwan, and Priya Lal, and others.

Baba Kehar Singh Ji based this discourse on a key excerpt from Ghat Ramayan focusing specifically on the dialog between Tulsi Sahib and Palak Ram. In explaining the hidden secrets from this exchange he uses quotes from Shri Guru Granth Sahib, the Bhagavad Gita, and the Ramcharitmanas. These were used for clarification and evidence of the universal teachings of all Saints.

The original words of Tulsi Sahib excerpted from Ghat Ramayan are weaved in between relevant paragraphs in this book in regular Hindi language fonts (हिंदी अक्षर). Hindi and Punjabi languages in light weight fonts (ਹਲਕੇ ਪੰਜਾਬੀ ਅਖਰ) represent quotes from other spiritual references noted above. Readers not familiar with these languages can simply skip over this text and focus on the discourse itself which is entirely in English language

This discourse was first published in a Punjabi book, which was later translated in Hindi. This English translation from Punjabi and Hindi editions has been performed by Kenneth Stambler and Nirmal Sian, with support from Vipin Sian who provided editing, typesetting, book and cover design. I hope the readers will be benefitted.

In service of the sangat,  
Balwinder Singh  
Secretary

*Radha Soami Dera Baba Bagga Singh*

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ

One Universal Creator God,  
By the Grace of the True Guru.

Ghat Ramayan  
Baba Kehar Singh Ji

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**Conversations between  
Param Sant Tulsi Sahib  
and Palak Ram,  
a follower of Guru Nanak Dev Ji**

॥ चौपाई ॥

पलकराम इक नानक पंथी । रहे कासी में बड़ी महंती ॥

This shabad is from the words of Tulsi Sahib. Tulsi Sahib met a high level monk who was a follower of Guru Nanak Dev Ji. He would read and study the books written by Guru Nanak Dev Ji. He believed in the authenticity of the books.

Tulsi Sahib was once explaining the meaning of Guru Nanak Dev Ji's bani (Guru Granth Sahib) to Palak Ram through a satsang. The Sikhs consider Guru Granth Sahib equal to God - and bow down to it in reverence. The value is not in reading - *but in putting into practice*. Mere reading of Guru Granth Sahib, Ramayan and Geeta is not beneficial; *we need to follow (imbibe) their teachings in our practical life.*



These days a man attains diplomas through education; however, does he possess humanity? Instead of mere reading: thinking and contemplating is more fruitful, effective, and beneficial. Guru Nanak Dev Ji's bani was important to Palak Ram, but he was unable to follow its real meaning. It is written in Guru Granth Sahib:

ਸੁਣਿਐ ਸਿਧ ਪੀਰ ਸੁਰਿ ਨਾਥ ॥ ਸੁਣਿਐ ਧਰਤਿ ਧਵਲ ਆਕਾਸ ॥

Adi Granth, P.2

Listening – the Siddhas, the Mohammedan Saints,  
the deities, the yogic master.

Listening – the earth, the white ox, the sky.

Through this verse Guru Nanak Dev Ji explains that by listening, reading and studying these respected books you may become a siddh, a pir or a Nath. You may become powerful, competent, or a Dhawal<sup>6</sup>. Reading of the Vedas can enable us to become a Dhawal. You may conquer this earth to become an emperor - but this also will not be useful, as it will not accomplish the real purpose of human life.

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<sup>6</sup> *Ox that carries the earth on it's horns, according the Vedas and the religious books.*

---

इस जग में आनकर कर लीजै दो काम ।  
देने को टुकड़ा भला लेने को हरिनाम ॥

Coming into this world you need to do two things.  
Give food to the needy and take (repeat) God's  
Name.

By becoming a Siddh one obtains miraculous powers. The next class is that of munis; however, we should seriously think about what benefit is derived from these. What benefit can we derive from being a siddh or a sanyasi (monk)? Is the benefit derived helpful on the Spiritual Path? We should think about that. The top most sect is that of monks. Siddhs also consider themselves superior; however, we should see what lasting benefit is derived from living this way of life. A sanyasi works hard and undergoes difficult yoga practices. He hangs himself upside down, spoils his health - and at last comes to the conclusion that it was all useless and did not help to see anything inside his body, that it was a waste of time, money, and effort.

Guru Nanak Dev Ji says that *reading and teaching is useless if it does not help us enter into our body.*

Tulsi Sahib then says: *The person I am describing was a follower of Nanak, and his name was Palak Ram. According to the tradition of guru and disciple, he was a guru and had many disciples.*

Now conversations between Tulsi Sahib and Palak Ram begin. With due respect, and observing great courtesy, Palak Ram lovingly asks the questions coming to his mind.

कहते वाह गुरु मुख आए । मन अति लीन दीन गति गाए ॥

Palak Ram had positive thinking and great respect for me. Ignorant of the Inner Secret... he would keep repeating the words Waheguru-Waheguru.

What is Waheguru? People are ignorant of its Real Meaning. Once while calculating the time of yugas (ages), I explained that after so many yugas of worship the letter 'V' came out. Again worship took place for many yugas and the letters 'H', 'G' and 'R' were brought out. After worship for crores<sup>7</sup> of yugas the word Waheguru came forth. Waheguru is a power which can unite us with God. Palak Ram used to croon<sup>8</sup> the word Waheguru - and he was a follower of Guru Nanak

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<sup>7</sup> *one crore = ten million*

<sup>8</sup> *Sing in a soft, low voice*

---

Dev Ji. Except for crooning Waheguru he was not interested in anything else. He crooned himself, and asked his followers to do so also. He was always full of love and occupied with devotion, and while singing his prayers he would forget himself.

ਪੈਰ ਪਰਨ ਹਮਛੂੰ ਪੁਨਿ ਕੀਨ੍ਹਾ । ਤਠ ਕਰ ਪਕਰ ਚਰਨ ਕੋ ਲੀਨ੍ਹਾ ॥

He was a revered mahatma with many disciples, but he was polite and had no ego. Such renowned mahatmas usually remain stuck in ego - but he was not. When Tulsi Sahib came to him, Palak Ram folded his hands and bowed down in reverence, welcoming Tulsi Sahib with love and respect.

ਚਾਲ ਬਿਧੀ ਜਸ ਸਾਧਨ ਰਾਹੀ । ਜਸ ਜਸ ਦੇਖੀ ਤਨ ਕੇ ਮਾਹੀ ॥

His face was lustrous and impressive. His gait was full of ardent passion, and he had the signs of a true sage. He was always lost in the memory of God and his own thoughts. He was not like the 'usual' sadhus begging for alms. He was like a devoted hermit. He showed all the signs of a real sadhu as described in Guru Granth Sahib

ਚਰਨ ਸਾਧ ਕੇ ਧੋਇ ਧੋਇ ਪੀਉ ॥ ਅਰਪਿ ਸਾਧ ਕਉ ਅਪਨਾ ਜੀਉ ॥  
ਸਾਧ ਕੀ ਧੁਰਿ ਕਰਹੁ ਇਸਨਾਨੁ ॥ ਸਾਧ ਉਪਰਿ ਜਾਈਐ ਕੁਰਬਾਨੁ ॥

Adi Granth, P.283

Wash the feet of the Holy & drink in this water.

Dedicate your soul to the Holy.

Take your cleansing bath in the dust of the feet of the Holy. To the Holy - make your life a sacrifice.

He seemed to be such a high class sage.

अंतर दया भाव दिल दीन्हा । महिमा संत अंत नहिं चीन्हा ॥

Tulsi Sahib then said: *O' Gentlemen, I will tell you my opinion about him. Imbibed in God's thought, he was moving about like an inebriated person. He was kindhearted and used to deal with everyone politely, lovingly, and gently.*

संत प्रीत मन पूरा भावे । सुनै कोइ संत आप उठि धावे ॥

*He had a great love for Saints. He was so social that upon hearing about any sadhu, mahatma, or religious preacher, he would immediately go to see them and attend their satsang. While being such a respected guru and mahatma, he was yet far away from his ego, and never expected others to come to see him.*

तन मन रहत संत सरनाई । मन उमगै मुख संत बड़ाई ॥

*With his body and mind, he was willing to stay in the Sanctuary of Saints. He was a guru, yet he was so humble that he would go to any Saint to*

*attain knowledge. His mind was always full of happiness and bliss. He always sang the Praises of Saints.*

सील सुभाव नीच मन माही । मिलै संत चरनन लपटाई ॥

*He was very humble, well behaved, and possessed an amiable nature. His outward appearance was attractive like a high level sage and mahatma. Wherever the Saints and mahatmas came, he would go to visit them. Clinging to their feet he welcomed them.*

निरमल बुद्धि ज्ञान रस राता । मन सब चरन प्रीत हित बाता ॥

*His clean and pure mind was always ready to receive knowledge. Possessing a pure and ego-free mind he dealt with everyone lovingly. He used to love the youngsters and respect the elders. He possessed a gentle nature - and his behavior was humble and polite.*

हमें देखि हिये हरष समानी । चरन परे दुरै नैनन पानी ॥

*Generally, when one Mahatma sees another, he does not feel happy, as jealousy arises; but Palak Ram was different. Tulsi Sahib said, When he looked at me, tears fell from his eyes and touched my feet, which expressed happiness and an*

*intoxicated feeling. Like a detached person his eyes showed feelings of love for me.*

जस कछु रीत साध मत माहीं । तस तस तुलसी उन में पाई ॥

Tulsi Sahib found all the characteristics of a True Sage in him. Generally sages are polite, but still all sages are not like him. He did not feel bad if some holy man progressed more than he, or became more popular.

### Story of an Elephant

There is a story that goes like this... *There was once a male elephant that lived in a very big jungle. Whenever a female elephant gave birth to a male elephant, he would kill it; because he did not want any other elephant to be strong like him. With time the male elephant grew old and the female elephants were worried that there would be no male in the coming days - then how would the family continue? So they decided to save the next male elephant. When the next female elephant became pregnant, she went to the bank of a river outside the jungle. She delivered a male baby elephant and left him in the care of a mahatma living there. That baby elephant came to the jungle after two or three years. The senior male was surprised to see him,*

*and they both fought to the death. The younger elephant killed the old elephant. As the younger one knew that he had been raised by a mahatma living at the bank of the river, he thought that the best policy was to kill the mahatma to prevent him from raising another baby elephant that might compete with him; so he killed that mahatma and destroyed his hut.*

Like this, one elephant is not happy to see another; one dog is not happy to see another; and one mahatma is not happy to see another mahatma. Contrary to this, Palak Ram was very happy to see and honor other mahatmas. He treated them with love and visited them without hesitation. He would have conversations and discussions with any Mahatmas in an effort to obtain *Spiritual Knowledge*. This was his aim, and not the show of his greatness.

करता पुरुष नाम सत मानै । निरंकार जोती सोई जानै ॥

*He believed in Guru Nanak Dev Ji's 'Karta Purakh' (The Creator). He also believed and spoke about Sahansdal Kanwal, which has references to Jyoti and Niranjan. He believed in Karta Purakh as the Creator and would speak of how Jyoti and Niranjan are controlling the world.*



पौड़ी सोदर पढ़ै अनेका । जपुजी का परमारथ देखा ॥

*He used to read Japu Ji Sahib and Sodar Paori (chapters of Guru Granth Sahib) regularly.*

आदि पुरान पंचग्रंथी जाने । सुखमनि आसावार बखाने ॥

*Not only these, but he also read Asa Di Vaar, Sukhmani Sahib and Panj Granthi (chapters of Guru Granth Sahib) regularly. He was leading a pious life. He was a guru, pir (a mohamedan saint) and paigamber (prophet) for many; but he was not jealous or sad to see anyone.*

गुरु गोबिंद मुख भाखै बानी । बादसाह दस में सहदानी ॥

He used to give satsang on the Bani of Guru Gobind Singh Ji and he admired all the ten Sikh Gurus. Tulsi Sahib said, *There is no doubt about his being a true follower and devotee of Guru Nanak Dev Ji's path and teachings; but at the same time, the Vedas were of great influence over him. People used to read the Vedas and hold Jagran<sup>9</sup>. That is why he would combine the Vedas and the teachings of Guru Nanak Dev Ji in his talks. He believed in both; but there is a vast difference between the two. The Vedas only reach up to Brahm; while Guru Nanak Dev Ji's philosophy*

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<sup>9</sup> *Worship - staying awake the entire night*

takes one up to Sach Khand - The True Region; Alakh - The Invisible Region; Agam - The Inaccessible Region; and Anami - The Nameless Region. Up until now, Palak Ram could not understand this secret. He had one-hundred percent belief in Guru Nanak Dev Ji's teachings and satsangs; but could not differentiate between the Vedas and the path of Guru Nanak Dev Ji.

### Pace of the Soul on Spiritual Path

ग्रंथ बिहंगम कछु कछु जाना । पढ़े और कुल झारि बिधाना ॥

There are many books describing the word 'vihangam'. Palak Ram also was familiar with this word, as he had read about it in Guru Nanak Dev Ji's bani; so he knew about it completely. '*Vihangam*' means bird. Kabir Sahib also referred to it. Referring to it, Tulsi Sahib said, *I fly like a bird*. The meaning of this is, *'As a bird flies, crossing over the sea, saints and mahatmas quickly cross over the worldly ocean through their Knowledge and Meditation.'*

The soul goes up and comes down in the body with the help of Shabad. It has four speeds.

1. Cheentee Marg (Path of the ant)
2. Makari Marg (Path of the spider)

3. Meen Marg (Path of the fish)
4. Vihangam Marg (Path of the bird)

Some devotees go up with the speed of an ant. They keep progressing, but if some eatable comes in their way, having gone up a foot, they again fall down; again they rise and fall down. Two or three devotees present criticized: *Leave such a mahatma, you will find many of this type. Though with difficulty they establish themselves, even this position is unstable.* Still they continue their efforts and one day they succeed.

Some mahatmas go up like a spider; as a spider reaches its destination with the help of the web made with the secretions from its own body, engrossed in perseverance, they reach their destination.

The third path of *Spiritual Progress* is 'Meen marg'. In this way, the soul's progress is like a fish swimming in the river. The fish easily swims with the current of the river or against it. Like this, facing favorable or unfavorable circumstances, the soul ascends to Spiritual Realms.

Out of these, the fourth path or the Vihangam method is the best. As a bird easily goes from one rooftop to another - then comes

down to the ground; in the same way the devotee reaches Sach Khand without any obstacle. He does not need any support - as the other three do. This is the last state of the soul reaching Spiritual Heights. In this way the soul easily goes up and comes down - as the Saints easily go to Sach Khand from this world, and do not face any hurdle. The strong powers of mind, illusion and Kal cannot block their way. A bird can easily get through a thick jungle; whereas an ant, fish or spider cannot. Our Spiritual Path is full of thorny bushes. It can easily be crossed with Vihangam method. Palak Ram studied this in the books, and was fully acquainted with it.

संत चरन मन में रत जानै । हम से पूछ दीन मत आनै ॥

Tulsi Sahib said that *'due to his unique sweet nature, whomsoever he met came close to him. He had such magnetic attraction that everyone started loving him at their first meeting. Some people have that special quality to attract others. They meet people as if they were friends for a long time. Palak Ram had this quality. He never uttered painful words. He was courteous and would please others with his good behavior and kind words.'*

बाबे निरंकार कहि गावा । और निरंजन जोति बतावा ॥

*Tulsi Sahib then said that Palak Ram considered Guru Nanak Dev Ji equal to Nirankar (the Formless - The Absolutely Pure). He had knowledge of Jyoti-Niranjan and the first stage, but was ignorant of the secrets above this.*

ਭਨਕੇ ਪਰੇ ਔਰ ਨਹਿੰ ਕੋਈ । ਅਸ ਭਾਭੇ ਮੁਖ ਭਾਭਾ ਸੋਈ ॥

He would speak about the spiritual path of Guru Nanak Dev Ji up to his level of understanding. According to him, Omkar's Bani in Trikuti was the last stage, nothing beyond that. Everything in fact finished there, he thought. Guru Nanak Dev Ji also clearly explains the fact that whatever is there in Trikuti, is the creation of Kal and Eka-Mai... and they also had three sons.

ਏਕਾ ਮਾਈ ਜੁਗਤਿ ਵਿਆਈ ਤਿਨਿ ਚੇਲੇ ਪਰਵਾਨੁ ॥

ਇਕੁ ਸੰਸਾਰੀ ਇਕੁ ਭੰਡਾਰੀ ਇਕੁ ਲਾਏ ਦੀਬਾਨੁ ॥

ਜਿਵ ਤਿਸੁ ਭਾਵੈ ਤਿਵੈ ਚਲਾਵੈ ਜਿਵ ਹੋਵੈ ਫੁਰਮਾਨੁ ॥

ਓਹੁ ਵੇਖੈ ਓਨਾ ਨਦਰਿ ਨ ਆਵੈ ਬਹੁਤਾ ਏਹੁ ਵਿਡਾਨੁ ॥

ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥

ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥

Adi Granth, P.7

The One Divine Mother managed to marry Niranjan,  
and gave birth to the three deities.

One the Creator of the World;

Ghat Ramayan  
Baba Kehar Singh Ji

---

one the Sustainer of the world,  
and one the Destroyer.  
Kal makes things happen  
according to the pleasure of his will.  
Such is Lord's Celestial Order;  
he watches over all, but none can see Him.  
How wonderful this is!  
I bow to Him - I humbly bow to the  
Primal One, the Pure Light,  
without beginning and without ending.  
Throughout all the ages He is One and the same.

I will tell you something transcendental. Niranjan is the fifth son of God. Guru Nanak Dev Ji has also referred to this in His bani; and Tulsi Sahib agrees to it. This fifth son and Eka-Mai produced three sons in Brahm (the domain of Niranjan). These three sons - Brahma, Vishnu and Shiv, were sent to *churn the ocean*. There Brahma found Savitri, Vishnu found Laxmi and Shiv found Parvati. They were then sent for the second 'churning'. This time Brahma found the Vedas; Vishnu's gift was Gems; and Shiv got poison. Eka-Mai said to her sons: *Be happy, do your work and keep the world 'involved' around you*. Due to this blessing, Brahma keeps the world involved in the Vedas (religious rites and rituals); Vishnu keeps people indulging in gems and diamonds and the

luster of the world; and Shiv was appointed the Lord of snakes, insects, animals and evil spirits. No one is spared from these three things. Now the world was coming into Order. Still these three sons could not see their father as of yet. Leave aside what I say... the Vedas mention the same things. The Vedas were compiled in Trikuti, and this is their destination. The reach of Brahma, Vishnu and Shiv is only up to Trikuti. Taking us to Trikuti, the Vedas are not silent on this point - they say '*neti-neti*' - *which means, this is not the end; we have brought you here, but do not stop; go ahead and you will find something more, as the creation goes still further.* We just utter '*neti-neti*', and do not try to know the meaning.

### Story of a Giant

There is a story in English that goes like this: A very strong man was beating a giant very badly. His blows put the giant in a very bad condition. The giant asked the man, "*Who are you?*" The man said, '*Nobody*'. Other people asked the giant, *Why are you crying? Who has beaten you up?* The giant replied, '*Nobody*'. People said, *Then why are you crying?* We take the meaning of the word 'neti' as 'no end'. We think these words from the Upanishads mean 'Unlimited is God's Greatness'

or 'Beyond description'. We do not follow the contextual or true meaning. Our inside (real) story is also very difficult and complicated; to understand it we have to go a long way, through many thorny bushes; *to reach there we have to sacrifice ourselves like a seed sown in the earth*; the seed loses its identity to make a flower.

मिटा दे अपनी हस्ती को गर तू मरतबा चाहे ।  
दाना खाक में मिलकर गुलो गुलजार होता है ।

If you yearn to possess a spiritual honor: be humble.  
The seed gets mixed with mud to change itself into a  
flower.

वाह गुरू वाह गुरू बतावा । बाबे मुख ग्रंथन में गावा ॥

Tulsi Sahib says *that Guru Nanak Dev Ji crooned Waheguru-Waheguru*. Palak Ram too agrees that Guru Nanak Dev Ji advised to croon Waheguru-Waheguru.

लखमीचंद पुत्र बतलावा । दूसर सिरीचंद कर गावा ॥

It is said that Guru Nanak Dev Ji had two sons. One was Lakhmi Chand and the other was Siri Chand.



॥ बचन तुलसी साहिब ॥

॥ चौपाई ॥

साहिब नानक संत निदाना । जो कुछ कहनि कही परमाना ॥

*O' Palak Ram, whatever you say is true. Guru Nanak Dev Ji was the Absolute Lord. He was the embodiment of God! Rather, he was God Himself.*

Now we can discuss this subject. The whole world says, *God is here, God is there, God is everywhere*; but no one has seen Him, nor can anyone see Him. In my observation there is no God.

Now you say, Baba Ji, we have come to hear from you that God exists, but you have put a question mark on the existence of God. By not accepting the existence of God, you speak like an atheist!

My answer is *No*. God is just a word. We are entangled in words. The real word is Param-atma or 'Supreme Soul'. Param means Supreme – Superior – Ideal, etc. Param-atma means '*There is no other like Him in this world.*' When Guru Nanak Dev Ji came to this world, He was the Supreme Soul. He was Param-atma, God.

ਸੁਣੀ ਪੁਕਾਰ ਦਾਤਾਰ ਪ੍ਰਭੁ ਗੁਰੂ ਨਾਨਕ ਜਗ ਮਾਹਿ ਪਠਾਇਆ ॥

Ballad, Bhai Gurdas Ji, 1-23

Listening to the call of the grieved souls,  
He sent Nanak to this world.

God heard the call of the grieved souls.  
Which God heard the call? God who has no color,  
no shape? God who cannot be seen nor heard?  
God who cannot be recognized by the mind or the  
intellect? God who cannot be described or  
compared?

No, not He!

It was Nanak who heard the call and was sad  
to know about the grieved souls in the mortal  
world. That Nanak, taking off his garb, created a  
physical Nanak who came to this world as Guru  
Nanak!

One Nanak was God Himself, and the other  
was He whom people considered a man  
misguiding others! That Nanak was stoned and  
put in jail. So, at that time Nanak, God Himself,  
listening to the call of the grieved souls, sent  
'Nanak', whom we call Guru Nanak Dev Ji, to this  
world to liberate us. He gave the message of God-  
Worship. He is the Nanak of our story. He is the  
One, the Purush, and The Power who created

'Nanak' who was to bless us with Nam Daan, and take us to the Main Gate. It was He who was to merge our souls in Nanak, who was the embodiment of God. It is said that it is He, God Himself, who came as Christ, Ram and Krishan in human garb. We consider them God. Tulsi Sahib says that Palak Ram knew Guru Nanak Dev Ji very well.

खुद साहिब नानक मुख बानी । कही अगम कोई बिरला जानी ॥

O' Palak Ram, I will tell you about that Nanak who told about the Bani of Agam Region. No one could sing that Bani. Some rare person knows about that.

ਤੂ ਅਕਾਲ ਪੁਰਖੁ ਨਾਹੀ ਸਿਰਿ ਕਾਲਾ ॥  
ਤੂ ਪੁਰਖੁ ਅਲੇਖ ਅਗੰਮ ਨਿਰਾਲਾ ॥

Adi Granth, P.1038

You are the Deathless Primal Being. Death does not hover over Your head.

You are the Unseen, Inaccessible, and Unique.

Guru Nanak Dev Ji sang the bani of Alakh, Agam and Anami (the Invisible, Inaccessible and Nameless Region); which are beyond the reach of mind and intellect.

वै पहुंचे चढ़ि सुरत निसाने । सब्द फोड़ गए अगम ठिकाने ॥

That Nanak who came to this world taught the method of Surat-Shabad Yoga; uttering Ram-Ram and Satnam. That Nanak disclosed the secret of the Five Words taking us to our True Home, Sach Khand. There are three more regions beyond Sach Khand, but there is no need to discuss them, because when we reach India, right from Wagha Border (the Indo-Pak border near Amritsar) to Kanya Kumari (the southern tip of India), India is one. If you have money, you may travel by airplane, bus, or train from one place to another. You do not need any visa. In like manner, it is one region from Sach Khand to Anami (True Region to Nameless Region). Our target is Sach Khand. Satguru takes us there.

वै स्वामी गति अगम अपारा । तुलसी बन्दै बारम्बारा ॥

Tulsi Sahib says, *People do not know the Ram I am talking about. The whole world utters Ram-Ram. Without 'Ram', Spiritual talk is incomplete; but people's knowledge about Ram is also incomplete.* Kabir Sahib says, *One Ram came in Treta Yug in human form. He was born in King Dashrath's family, and was considered the embodiment of God. He married Sita and preached spirituality, but one thing needs to be pointed out... Prior to Treta Yuga, in Satyug also, people uttered Ram-Ram; so who was that Ram?* Kabir Sahib has clarified it thus:

जग में चारों राम हैं, तीन राम बिऊहार ।  
चौथा राम निज सार है, ता का करो विचार ॥

There are four Rams in the world; three Rams deal  
with world and the fourth one is distinct.

We know only one Ram, but Kabir Sahib has referred to three more. We ask, as we do not understand who the four are? Please explain. Kabir Sahib clarifies further:

एक राम दशरथ का बेटा, एक राम घट घट में बैठा ।  
एक राम क सगल पसारा, एक राम सबहुँ से न्यारा ॥

One was born in Dashrath's family.  
The second is the mind sitting in each body.  
The third Ram is Brahm who is known as Triloki Nath  
(the Lord of three worlds).

He is also known as Nirgun, Nirankar, the God of death, and Dharam Rai. This third Ram creates, fosters and destroys the world.

The fourth Ram is the Omnipresent Lord found in every particle. This Ram is the Unique - Absolute Lord, Satnam. He is the Real Ram; the Ram of the Saints. So these four Rams are different. Palak Ram also sang Ram's praises but was ignorant of the fourth Ram, referred by Guru Nanak Dev Ji.

बार बार बंदौ सरनाई । तुलसी चरन धूर मैं पाई ॥

Recognizing Palak Ram's natural behavior and open heartedness, Tulsi Sahib says, *You are great, a true Saint; I repeatedly salute you. Being at a high level, you worship lower level personalities. Being a son of the Absolute Lord, you worship the Rams who are less important. You are uselessly wandering here and there, when the Power exists within you. You need to know Your Self... and recognize Your Self.*

A newly appointed bus conductor of 'Best Service of Mumbai' asked a very large and strong athlete (who got on his bus) to buy a ticket. The man replied, *I have never bought a ticket.* The conductor was frightened upon seeing his height and muscles; so he went to the next person. He was sad about his own weak body, so he became determined to be strong also, and not be intimidated by anybody; so he could make him buy a ticket. He joined a gym, and after five or six months, he too was strong. When the same athlete was again travelling on his bus, the conductor asked him to buy a ticket. He again gave a smart answer, *'Has the champion Billu ever bought a ticket?'* Now, being confident of his strength, the conductor said, *either you buy a*

*ticket, or you get off the bus!* The athlete at once took out his bus pass and showed it to the conductor. You see, we all have Hidden Power, but we need to explore it, and have self-confidence.

ਸਾਹਿਬ ਨਾਨਕ ਬਡੇ ਦਯਾਲਾ । ਗਏ ਅਧਰ ਮਾਰੇ ਜਮ ਕਾਲਾ ॥

Here Guru Nanak Dev Ji is referred to as '*The Absolute Lord*'. He is very kind and has such a vigorous personality, and so powerful, that no Kal can compete with Him. Not only Kal but Grand Kal (Maha-Kal) is also afraid of Him. He could kill Kal in a moment. All the Saints became victorious by conquering Kal.

ਐਕਰ ਕਬੀਰ ਸੰਤ ਰਸ ਪਾਏ । ਕਾਲ ਜੀਤ ਸਤ ਸਬਦ ਸਮਾਏ ॥

Kal can be won over by one method alone, and that is Nam. There is no other way. Kal is God's fifth son. He has attached the mind, his own agent, to the soul. Other worldly attachments are also *Powers* created by him. He can be conquered by one thing, and that is Shabad, and nothing else. What is Shabad? Praan Sangli describes It like this:

ਸ਼ਬਦੇ ਧਰਤੀ ਸ਼ਬਦੇ ਆਗਾਸ, ਸ਼ਬਦੇ ਸ਼ਬਦ ਭਯਾ ਪਗਲਾਸ ॥  
ਸਗਲੀ ਸ੍ਰਿਸਟ ਸ਼ਬਦ ਕੇ ਪਾਛੇ, ਨਾਨਕ ਸ਼ਬਦ ਘਟੇ ਘਟਿ ਆਛੇ ॥

Praan Sangli

Shabad is the Creator, Fosterer and Destroyer of the world. Shabad is the support of the whole world and is present in everything.

**Tulsi Sahib** says that *all the Saints and Mahatmas merged into the Shabad after controlling and winning over Kal*. **Kabir Sahib** says:

ਪੰਚੇ ਸਬਦ ਅਨਾਹਦ ਬਾਜੇ ਸੰਗੇ ਸਾਰਿੰਗਪਾਨੀ ॥  
ਕਬੀਰ ਦਾਸ ਤੇਰੀ ਆਰਤੀ ਕੀਨੀ ਨਿਰੰਕਾਰ ਨਿਰਬਾਨੀ ॥

Adi Granth, P.1350

The Unstruck Melody of the Panch Shabads, the Five Primal Sounds, vibrates and resounds.

I dwell with the Lord of the World.

Kabir, your slave, performs this Arti.

Lamp-lit worship service for You,

O' Formless Lord, is done without speaking!

Only that Mahatma can unite me with God who teaches me about the five words, five stages, five lights and five sounds; altogether twenty. Starting from the eyes up to the top of the head there are five halts, (five stages). Each stage, each region, has its own Lord. Therefore, each of them has a different Light and Sound. Guru Nanak Dev Ji says:



ਅੰਤਰਿ ਜੋਤਿ ਨਿਰੰਤਰਿ ਬਾਣੀ ਸਾਚੇ ਸਾਹਿਬ ਸਿਉ ਲਿਵ ਲਾਈ ॥

Adi Granth, P.634

There is Light and Bani resounding in you;  
attach yourself to the True Lord.

**Guru Gobind Singh says:**

ਜਾਗਤਿ ਜੋਤ ਜਪੈ ਨਿਸ ਬਾਸੁਰ, ਏਕੁ ਬਿਨਾ ਮਨਿ ਨੈਕ ਨਾ ਆਨੈ ॥  
ਪੂਰਨ ਪ੍ਰੇਮ ਪ੍ਰਤੀਤਿ ਸਜੈ, ਬ੍ਰਤ ਗੋਰ ਮਝੀ ਮਨ ਭੂਲ ਨਾ ਮਾਨੈ ॥  
ਤੀਰਥ ਦਾਨ ਦਇਆ ਤਪ ਸੰਜਮ, ਏਕੁ ਬਿਨਾ ਨਹਿ ਏਕੁ ਪਛਾਨੈ ॥  
ਪੂਰਨ ਜੋਤਿ ਜਗੈ ਘਟ ਮੈਂ, ਤਬ ਖਾਲਿਸ ਤਾਹਿ ਨ ਖਾਲਿਸ ਜਾਨੈ ॥

Dasam Granth, P.1351

### **Identification of a True Disciple**

He should see the Burning Light day and night.

He should believe in only one God.

He should have complete love in his heart.

He should not believe in observing fasts,  
or worshipping monuments or graves,  
even by mistake.

He should follow one God...

should not have belief in pilgrimages, donations,  
mercy, austerities or self-control.

He should have a complete Light  
burning in his body.

Then he can be known as a 'Pure Disciple'.

Guru Sahib says, *My disciple is he who sees the Light*. Doubtless there is light in us. The thundering sound is heard in Trikuti. It is written in Guru Granth Sahib:

ਅਮੜਿਆ ਮੰਦਲੁ ਬਾਜੈ ॥ ਬਿਨੁ ਸਾਵਣ ਘਨਹਰੁ ਗਾਜੈ ॥  
ਬਾਦਲ ਬਿਨੁ ਬਰਖਾ ਹੋਈ ॥ ਜਉ ਤਤੁ ਬਿਚਾਰੈ ਕੋਈ ॥

Adi Granth, P.637

The thundering sound is heard. There is the Golden Temple, the Pond of Nectar, (Prayag Raj, Triveni). The Sound of stringed instruments (Kingri and Sarangi) is also heard there.

ਇਤੁ ਕਿੰਗੁਰੀ ਧਿਆਨੁ ਨ ਲਾਗੈ ਜੋਗੀ ਨਾ ਸਚੁ ਪਲੈ ਪਾਇ ॥

Adi Granth, P.908

Listen to that Harp which is coming from the tenth door. There is also the sound of the Lute at the fifth stage.

ਅਖੰਡ ਮੰਡਲ ਨਿਰੰਕਾਰ ਮਹਿ ਅਨਹਦ ਬੇਨੁ ਬਜਾਵਉਗੋ ॥  
ਬੈਰਾਗੀ ਰਾਮਹਿ ਗਾਵਉਗੋ ॥

Adi Granth, P.973

The Sound of the Lute is heard at the fifth stage. It depends on you whether you believe Guru Granth Sahib as authentic and true or not. Till now, no one has met God without these three: Guru, Knowledge and Meditation.

औरन की गति कहँ लग गई । जो जो गये अगमपुर ठाई ॥

Tulsi Sahib says, *I cannot talk about other people's approach, but I can state that 'only a person who has received the secret of Shabad can reach the Lord's Court'.*

तुलसी निज निज दास तुम्हारा । सरनि जानि मोहिं कृपा निहारा ॥

Tulsi Sahib then says to Palak Ram, *O' Palak Ram, I am your menial servitor; you are a high class Mahatma. Lakhs of people are your followers, whereas I am just an ordinary person. One thing sticks in my mind that I am unable to understand. Please help me to clarify.*

नानक नैन नजर भर हेरा । तुलसी नीच चरन का चेरा ॥

*O' Palak Ram, Guru Nanak Dev Ji was truly Great and a High Level Saint. He saw God with his own eyes; however, my level is very low. I cannot narrate the story and explain it well. How can I discuss this? Please be kind and explain this trivial thing to me.*

सतसंगति गति अगम अपारा । तुलसी बन्दै बारम्बारा ॥

*O' My Lord, the sangat and the disciples are given great importance. Satsang is delivered to the Sangat only. Please give that Satsang which will enable me to meet God.*

तुलसी हरष न हिये समाई । जब से परसे तुम्हरे पाँई ॥

*I am very happy and delighted since I have met you.*

संत रीति गति सब बिधि देखा । जस जस कही रीति रस लेखा ॥

*I very well know a Saint's manner. Only a Saint can unite us with God, and only He can show the right path. He is the 'Way to meet God'... No other can help.*

जस नानक मत कहा अपारा । तस तस मुख भाखा सब सारा ॥

Persons who know Guru Nanak Dev Ji's path croon the Nam; they cross this worldly ocean and get liberation. Without Guru, Nam and Meditation, no one has ever met God, nor can anyone ever meet God.

एक समय बाबे गति लेखा । गोरख गुष्टी भई अनेका ॥

As a strong person taking a gamble throws down a weak person in a wrestling match, Tulsi

Sahib brings Palak Ram in his range through his sweet talk and gets answers from him.

### Nine Naths

नवौ नाथ चौरासी सिद्धी । बाबे कीन्ह गुष्टि की ऋद्धी ॥

Tulsi Sahib then said, *O' Palak Ram, you are a high-level intellectual and learned person; however, I am a person with little knowledge. Please explain when and at what place Guru Nanak Dev Ji held the conversation and discussion with the nine Naths and eighty-four Siddhs.*

According to yogis, the highest level yogis were called the Naths. They were nine in number. In books their names are given as follows:

1. Adi Nath – also called Mahadev. The yogis consider them the incarnation of Onkar. They are the pioneers of the yoga teachings because they created Gorakh Nath.
2. Machhander Nath – These are considered to be the incarnations of Maya.
3. Udai Nath – They are considered as incarnations of Parvati. Their path is known as 'Aa-i'.

4. Santosh Nath – They are considered to be the incarnation of Vishnu.
5. Kanthar Nath – They are considered to be the incarnation of Ganesh. They are also called 'Raja Beli'.
6. Sati Nath – They were considered to be the incarnation of Brahma.
7. Achambh Nath – They were the kings of Chambha, and are considered to be the incarnation of achal mountain.
8. Chaorangi Nath – They were the sons of King Salvahan, who was associated with the test of knowledge. Their name was Pooran.
9. Gorakh Nath – Yogis consider them the incarnation of Mahadev.

ऐसे ग्रन्थ साखि बतलावा । बाबे ग्रन्थ आप मुख गावा ॥

I do not know about them, but Guru Nanak Dev Ji himself made reference to his conversation and discussions with Gorakh Nath and the Siddhs in writings.

जपजी के परमारथ माहीं । बाबे गुष्टि भिन्न करि गई ॥

Tulsi Sahib then says, *I am not talking of something irrelevant. The chapter called Japu Ji Sahib also makes reference to the fact that Guru*

*Nanak Dev Ji had conversations with Gorakh Nath. Other books also confirm that the conversation was held. Let us discuss whether or not it took place.*

सब सिद्धन से चरचा कीन्ही । पुनि बाबे गति काहू न चीन्ही ॥

*Baba Nanak himself explained that he had a conversation with the Siddhs, and the Siddhs asked questions of him.*

I went to the Nanak Mata Gurudwara<sup>10</sup> with my three sevadars. Some local Sikh brothers came to us during our walk there and wished us 'Waheguru Ji ka khalsa, Waheguru Ji ki fateh'. They asked, *where have you come from?* I replied, *from Amritsar. My secretary was also with me. Introducing me he said, He is Baba Ji from Radha Soami Dera Tarn Taran.* Knowing my spiritual status they got into the formalities. They invited me to their office and offered tea. I said, '*Let this be after paying reverence to the Gurudwara*'. They took me to that place where Guru Nanak Dev Ji had a discussion with the siddhs. Returning to the office I offered them my satsang books.

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<sup>10</sup> *a gurudwara (Sikh Temple) where Guru Nanak Dev's teachings are followed. It is different than the other gurudwaras.*

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I asked where the conversation was held, and they pointed to a place in the gurudwara, but I apprised them of the following fact...

या की बिधी ग्रन्थ के माहीं । मैं सुच्छम बिधि भाखि सुनाई ॥

While in meditation, Guru Nanak Dev Ji ascended to higher realms and had the conversation. The Siddhs asked, *Sir, very few persons tread this Spiritual Path. How did you reach here?* It is written in Guru Granth Sahib and Tulsi Sahib also refers to it in this book, that the timeline of Gorakh Nath and Guru Nanak Dev Ji were different. They were not contemporaries; then how could the conversation and meetings be held? Where and at what time were they held?

जस जस भई गुष्टि बिधि भाई । भाखी जप परमारथ माहीं ॥

With due respect Tulsi Sahib then says to Palak Ram, *You are quite intelligent, compared to which, I am nothing. Please tell me how and where the conversations were held?*

चौरासी सिध और नौ नाथा । दीन होइ जोडे सब हाथा ॥

The nine Naths and eighty-four Siddhs, humbly saluting with folded hands, had asked questions of Baba Nanak.

हारि चरन बाबे के लीन्हा । बाबे साथ जो भये अधीना ॥



The book explains that when the Siddhs lost in discussions, they gracefully accepted defeat.

तुलसी दीन भाव कर बोले । पलकराम से पूछन खोले ॥

Tulsi Sahib humbly says to Palak Ram, *The conversation was definitely held; but where and when was it held, kindly explain this to me.*

स्वामी अरज एक चित आई । कृपा दृष्टि कर भाखि सुनाई ॥

*O' Palak Ram, this question is in my mind, kindly clarify it. I do not know anything about this; only you can help me to understand.*

बाबे बरस बिधी कस भइया । सम्बत बरस की बिधी सुनइया ॥

*In which samvat was the conversation held? In which samvat did Baba Nanak and Gorakh Nath come to this world? Please clarify this and remove my doubt.*

बाबे को कितने दिन भयऊ । गोरख कौन समय में रहेऊ ॥

*When did Baba Nanak come, and when did Gorakh Nath come; I cannot understand this. Please clarify this so that we may continue our talk.*

गोरख सम्बत एकसै ग्यारा । हुए गोरख सोइ सम्बत सारा ॥

Palak Ram replied that *Gorakh Nath came in samvat one hundred and eleven.*

एकसै ग्यारा सम्वत माहीं । गोख कुंडली में बिधि गाई ॥

Gorakh Nath's horoscope tells that he was born in samvat one hundred and eleven.

### Story of Swami Shukdev

नवौ नाथ चौरासी सिद्धा । उपजे सुकदेव तब की बिद्धा ॥

O' Palak Ram, *The nine Nath's and eighty-four Siddhs were born at the same time that Swami Shukdev was born.* We have to quote examples to convince people; I will tell you the popular story of Swami Shukdev's birth. This is an incident of samvat one hundred and eleven.

Once Shiv and Parvati were going somewhere, riding a garuda (large species of heron). Parvati saw a garland of skulls and asked her husband, *Whose skulls are these?* Shiv said, *Leave it, it is none of your business.* When a husband hides something from the wife, she becomes more curious; then when the husband asks her to do something, she lays down the condition that he *must disclose the thing first that he is hiding* if he wants the work done. Until she comes to know the undisclosed thing, she will not listen to any other thing. Woman is man's weakness; if she gets upset the whole house is

upset. Many husbands are submissive to their wives. Even a strict officer is submissive to his wife.

Once Vishnu and Laxmi were arguing; Vishnu said, *People consider me great!* Laxmi said, *People also consider me great!* Both of them decided to put it to the test... to see who was greater. They disguised themselves and came down to the mortal world. Vishnu took the first turn, and went to the palace of a rich man disguised as a Saint. With permission to live in his palace, Vishnu started giving satsang. People started coming in large numbers. The rich man was pleased with the satsang. After fifteen days passed, it was Laxmi's turn to prove her greatness, so she went to the same palace as a Saint, and asked permission to stay. The rich man was interested in Saints, so he permitted her also to stay. After one day's stay, she left the gold and silver utensils (in which she had eaten food) and was leaving. The rich man drew her attention to the utensils and she said, *After using utensils one time, I leave them as a gift for the residents of the house.* The rich man asked her to extend her stay, but she said, *Because of the Sage staying here, I cannot.* The rich man said, *I will shift him somewhere else; you please stay comfortably for*

*some more days.* The rich man ordered his servant to throw out the belongings of the Sage. The moment the rich man's orders were carried out, she asked Vishnu, through the signs of her eyes, *Who is greater?* This is the attitude of today's woman.

Back to the story of Parvati and Shiv. After this, whenever Shiv wanted to talk to Parvati, she insisted first on knowing about the garland of skulls. At last Shiv said, *Okay. Sit down and listen!* Parvati sat down and Shiv started the story. He said, *I am immortal and you are mortal. After living your life, you die and take another birth. Being in love with you, I keep on putting your skulls in this garland. You have lived as many lives as the number of these skulls.* Parvati said, *What a husband you are! I die and you keep living?* Shiv said, *I am immortal because I heard the 'Immortal Story'.* Parvati said, *Tell me that 'Immortal Story' also, and make me Immortal.* Looking for an appropriate time and a lonely place, Shiv asked Parvati to sit by his side. Shiv paid attention and drove away all the creatures, because any listener to the story would also become immortal. He then started the story. While listening to the story Parvati felt sleepy; it happens while listening to satsang also. Before beginning the story Shiv asked Parvati to

keep on saying 'yes-yes' so that he would know that she was being attentive. After listening for some time she fell asleep. A rotten egg of a parrot was lying there, but due to the immortal story the bird revived and a parrot was born. It started answering to Shiv. A husband very well recognizes his wife's voice; moreover he is a god. Not hearing Parvati, Shiv asked, *Parvati, are you sleeping?* Parvati got perplexed and said, *Yes I am.* Shiv asked, *Who is answering me?* Shiv looked all around and saw only a baby parrot; so he ran to catch it. With the fear of being killed by Shiv, it flew away, and Shiv followed it. Shiv has the power to destroy, but death comes only at a fixed time. Rishi Ved Vyas's wife, named Ghritachi, was sitting in the sun drying her hair at the time. Now, polite persons say, to observe manners, one should cover their mouth when yawning. It is also true that if many people are sitting in a room, and one of them yawns, everyone starts yawning one after the other. It is a chain reaction. With mouth wide open, she yawned, and the baby parrot flew into her mouth and reached her stomach; there it changed into a human form. Hearing the Immortal Story he came to know about Maya; and to save himself from its grasp, he would not come out. The baby was in Ghritachi's stomach for twelve long years; she prayed to God for liberation

from this problem. God asked the child to come out, but he said, '*Take away Maya (Illusion) from the world, if you want me to come out*'.

God was in a fix, because taking away Maya meant people all over the world would become hermits. Ghritachi was in big trouble, so God lifted Maya for two and a half pal<sup>11</sup>, and Shukdev was born. Any babies born during that period were all hermits. Nine Naths and eighty-four Siddhs were also born with Shukdev. Now Tulsi Sahib is bringing Palak Ram in his range; through arguments and statement of facts.

माया खैचि पलक भर राते । उपजे सुकदेव तब की बातें ॥

Maya was withdrawn for a while  
so Shukdev could be born.

*O' Palak Ram, illusion was lifted for two and a half pal (60 seconds); Shukdev and all these mahatmas were born during that period, free from the effects of Maya. They were not attached to this Mortal World, and they were engrossed in God Worship.*

पाँच हजार बरस तेहि भइया । सिद्ध चौरासी समय तेहि रहिया ॥

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<sup>11</sup> *One pal equals 24 seconds; two and a half pal equals 60 seconds*

*Accordingly, 5000 years ago, eighty-four Siddhs were born along with Shukdev Swami.*

बाबे कितने बरस प्रमाने । सम्वत कौन कौन से जाने ॥

*O' Palak Ram, you are learned and intelligent. Please tell me in which era of Vikrami Samvat, Baba Nanak came to this world? Now the Vikrami Samvat is 2064 and AD, year 2007. There is a difference of 57 years between the two eras. Tulsi Sahib is requesting Palak Ram to let him know the Samvat when Baba Nanak was born.*

॥ पलकराम वाच ॥

॥ चौपाई ॥

तुलसी स्वामी कहूँ बुझाई । पंद्रहसै अस्सी के माहीं ॥

Palak Ram replied that Baba Guru Nanak Dev Ji had the conversation in Vikrami Samvat 1580.

॥ वचन तुलसी साहिब ॥

॥ चौपाई ॥

अब सोलह सै सोलह जाना । बाबे बिधी कहूँ परमाना ॥

Tulsi Sahib said, *that was 1580 and now it is 1616*. The readers can question that this time does not match with the lifetime of Tulsi Sahib - as Tulsi Sahib was born in 1820 and died in 1900. How can he say to Palak Ram that now it is

Samvat 1616. He has clarified this at the end of Ghat Ramayan, narrating his previous life like this:

सोलासै सोला में सोई । कातिक बदी पंचमी होई ॥  
आये पलकराम इक संती । रहे कासी में नानक पंथी ॥  
गुष्टि भाव बिधि उन से कीन्हा । खुसी भये मारग को लीन्हा ॥  
घट रामायण ग्रन्थ बनावा । ताकी बिधि दिवस सब गावा ॥  
सम्मत सोलासै अठ्ठारा । उठी मौज ग्रन्थ कियौ सारा ॥  
भादौ सुदी मंगल एकादसी । आरंभ कियो प्रथम मन भासी ॥  
सुनि कासी में अचरज कीन्हा । सोर नगर में भयो अलीना ॥  
पंडित जग्त जैन अरु तुरका । भयौ झगरा आई कासी पुरका ॥  
पंडित भेष जग्त मिलि सारा । घट रामायन परी पुकारा ॥  
जो कुल झगरा रीति जस भांती ।  
जस जस भया दिवस अरु राती ॥  
ता से ग्रन्थ गुप्त हम कीन्हा । घट रामायन चलन न दीन्हा ॥

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अंधा अंधे बिधि समझावा । घट रामायन गुप्त करावा ॥  
अब कहौ अंत समय अस्थाना । देह तजी बिधि कहौ बिधाना ॥  
सम्मत सोलासै असी, नदी बरुन के तीर ।  
सावन सुकला सत्तमी, तुलसी तज्यो सरीर ॥

Ghat Ramayan – 2, Page 188

Tulsi Sahib says that while he was in the garb of Tulsi Das in 1616, he had this conversation with Palak Ram, who was a resident of Kashi and a



follower of Guru Nanak Dev Ji. He enlightened him as to the hidden secret of Santmat. Later he put this secret in the shape of Ghat Ramayan. This book was completed in 1618, and people were surprised to read it. The learned people of Kashi opposed it strongly; and due to the great opposition of the pandits, sadhus in saffron robes, and followers of other sects, Tulsi Sahib preferred to remain quiet and keep the book hidden. Later he wrote the Ramayana, depicting the story of Ram in human form in 1631. This book was completed in 1633 and took him two years, seven months and twenty six days to write. It gained great popularity. Goswami Tulsi Das left his mortal body at Asi Ghat (name of a bathing place at the river bank) in 1680. After 140 years he was reborn with the name Amritrao, in Pune; later to conceal his identity he changed his name to Shyamrao. At a later date he started living in a village named Jogia in Hathras, U.P. There he disclosed the book Ghat Ramayan. His disciples and lovers recognized him and addressed him as Tulsi Sahib; and He became popular by this name.

Because this incident is linked with his previous life in Samvat 1616; he says to Palak Ram, *'This is Samvat 1616'*.

जेते दिन बाबे को बीता । सो बिधि बरनि कहूँ सत रीता ॥

*Please tell me how many years before this incident took place, asked Palak Ram?*

पंद्रहसै अस्सी के माहीं । अब सोलह सै सोलह भाई ॥

Tulsi Sahib said, *This was the year 1616, and the conversation between Guru Nanak Dev Ji and the Siddhs was held in 1580.*

छत्तिस बरस बाबे बिधि जाना । पंद्रह सै पाँच गोरख परमाना ॥

Tulsi Sahib says to Palak Ram, *according to you, the conversation was held 36 years ago. According to the books, Guru Nanak Dev Ji's conversation was held 36 years before; but Gorakh was born 1505 years ago.*

पंद्रह सै बरस गोरख भये आगे । बाबे बिधी गुष्टि नहि लागे ॥

*O' Palak Ram, please tell me how this is possible? Gorakh was born in Samvat 111 and Guru Nanak Dev Ji was born in 1526. Being born 1505 years earlier, how could Gorakh Nath have a conversation with Guru Nanak Dev Ji? This reminds me of a story...*

## Story of Lamb and the Lion

Once a lamb was drinking water at the bank of a river, and a tiger too came there to drink water. Looking at the lamb, the tiger thought of killing and eating it under some pretext; so he said to the lamb, *why are you polluting my water? Don't you see I have to drink your foul water?* The lamb replied, *Sir, water is flowing from your side to mine; I am drinking the water used by you.* The tiger felt embarrassed and said, *why did you call me bad names last year?* The lamb said, *Sir, I was not even born at that time.* The tiger still thinking of eating him under one pretext or another said, *If it was not you, it must have been your father!* Saying this, he grabbed the lamb, killed and ate it.

Now here also the time does not tell. There is a vast difference in the timing of Guru Nanak Dev Ji, the Siddhs, and the Nine Naths. Tulsi Sahib is convincing Palak Ram through arguments.

छत्तिस बरस बाबे बिधि साँचा । गोरख भये पंद्रह सै पाँचा ॥

*Gorakh came to this mortal world 1505 years ago, and Baba Nanak left this world 36 years ago. How then, could they meet? This is not possible that Gorakh met and talked to Baba Nanak 1500 years ago. Please explain this to me.*

ये तो बिधि मिली नहिं स्वामी । ग्रन्थ माहिं कस गुष्टि बखानी ॥

*O' Palak Ram, leaving me aside, the dates of Guru Nanak Dev Ji's birth, and Gorakh's birth given in books, do not match up with each other. With such a difference in dates, how can we say that the conversation took place at all? It does not convince me.*

गोरख पंद्रह सै भये आगे । छत्तिस बरस बाबे को लागे ॥

Guru Nanak Dev Ji had a conversation with Gorakh Nath 36 years ago; but Gorakh Nath was born 1500 years ago. I asked the manager of Nanak Mata Gurudwara when the conversation was held? When a player is losing a game, he either tries to spoil the game, or he tries to divert the attention of the other player. Scratching his ear, the manager said, *Baba Ji, would you like to have some water?* I replied in the negative.

As the time was not telling, so Tulsi Sahib again tries to explain to Palak Ram.

इन की गुष्टि कौन बिधि भइया । तुलसी के मन संसय रहिया ॥

*O' Palak Ram, you are a revered Mahatma, and you know the inner secrets. I have a doubt about this conversation, and would be benefitted by your presence if you would remove my doubt.*

भर्म एक मोहिं और समाना । पलकराम कहूँ भाखि बखाना ॥

*O' Palak Ram, I have another doubt. Please remove that too.*

चौरासी सिध और नौ नाथा । ये तो भये सुकदेव के साथी ॥

Repeating again, Tulsi Sahib says that *Nine Naths and eighty-four Siddhs were born with Shukdev.*

पाँच हजार बरस तेहि भइया । बाबे कुल छत्तीस कहइया ॥

*You say that Baba Nanak left this world 36 years ago, and the Siddhs left it 5000 years ago. Some books say that the Siddhs left it 1500 years ago. Neither of these dates correspond with Guru Nanak Dev Ji's lifetime. How was it possible to hold a conversation with them? Kindly explain this to me.*

इन उन गुष्टि कौन बिधि कीन्हा । ये बिधि मिलि नहिं आवै यकीना ॥

*According to the books, the dates do not match; then how was the conversation held? How can one believe this? Listening to this Palak Ram felt embarrassed, and a doubt came to his mind.*

कस कस पलकराम पहिचानै । ये साँची कहौ कैसे मानै ॥

पलकराम साधू सकुचाना । भर्म बहुत मन अपने आना ॥

Tulsi Sahib is again asking Palak Ram how he could believe this? *Palak Ram was a person of gentle nature; he got a doubt in his mind and had no answer.*

पूछा ज्वाब भेद नहिं पाई । पलकराम मन बूझ समाई ॥  
पलकराम साधू बड़े भोले । कहौ तुलसी अस कहि कर बोले ॥

Palak Ram could not follow Tulsi Sahib. Tulsi Sahib said, *gentle and innocent Palak Ram could not reply to my question.*

कहै तुलसी मैं दास तुम्हारा । तुम्हरे चरन माहिं निरवारा ॥

Palak Ram said, *I am your servitor. Staying in your refuge, I can be liberated. I have no alternative. Please guide me in this matter.*

॥ प्रश्न पलक राम ॥

॥ चौपाई ॥

तुलसी स्वामी करौ बखाना । या का मन में भर्म समाना ॥

Palak Ram requested Tulsi Sahib to remove the doubt in his mind.

॥ उत्तर तुलसी साहिब ॥

पलकराम सुनियौ बिधि बानी । बाबे की बिधि कहौ बखानी ॥

*O' Palak Ram, I will explain the bani of Guru Nanak Dev Ji.*

वे गोरख बिधि नहीं बताई । ये गोरख है तन के माहीं ॥

पिंड माहिं ब्रह्मंड समाना । गोरख तन में संत बखाना ॥

*The 'Gorakh' you are speaking about is different than the 'Gorakh' referred to by Guru Nanak Dev Ji - that Gorakh is in everyone. You see, this body is divided into four parts: the part below the eyes is called 'Pind', and the part above the eyes is called 'And'; above that there is Brahmand; and further still, above all, is Sach Khand. Tulsi Sahib explained, Pind (the body) holds the entire secret and even contains the secret of And and Brahmand. As the devotee Pipa Ji has said in Guru Granth Sahib:*

ਜੇ ਬ੍ਰਹਮੰਡੇ ਸੋਈ ਪਿੰਡੇ ਜੇ ਖੋਜੈ ਸੋ ਪਾਵੈ ॥  
ਪੀਪਾ ਪ੍ਰਣਵੈ ਪਰਮ ਤਤੁ ਹੈ ਸਤਿਗੁਰੁ ਹੋਇ ਲਖਾਵੈ ॥

Adi Granth, P.695

The One who pervades the Universe  
also dwells in the body.

Whoever seeks Him, finds Him there.

Pipa prays to the Lord, who is the Supreme Essence.

He reveals Himself through the True Guru.

**Paltu Sahib says:**

साहिब साहिब क्या करे, साहिब तेरे पास ॥  
साहिब तेरे पास, याद कर होवै हाजिर ॥  
अंदर घसि कै देख, मिलेगा साहिब नादिर ॥

Why are you calling Sahib, Sahib?  
Sahib (Lord) is with you.  
Remember Him and He will be there.  
Go inside your body and you will find Him there.

**Guru Amar Das Ji says:**

ਕਾਇਆ ਅੰਦਰਿ ਸਭੁ ਕਿਛੁ ਵਸੈ ਖੰਡ ਮੰਡਲ ਪਾਤਾਲਾ ॥  
ਕਾਇਆ ਅੰਦਰਿ ਜਗਜੀਵਨ ਦਾਤਾ ਵਸੈ ਸਭਨਾ ਕਰੇ ਪ੍ਰਤਿਪਾਲਾ ॥

Adi Granth, P.754

Everything is within the body:  
the continents, the worlds and the nether regions.  
The Life of the World, the Great Giver,  
dwells within the body.

*O' Palak Ram! Guru Nanak Dev Ji says that  
'Gorakh' is the 'mind' in the body... and that the  
Truth is also in the body.*

मन बस गोइंद्री के माहीं । गोरख गोरख नाम कहाई ॥  
मन गोरख को गुष्ट सुनाई । ये बाबे अपने मुख गाई ॥



*O' Palak Ram, 'Mind' is a big power. It is the agent of Kal and lives with our soul in the body. Soul is the daughter of Satnam - the Absolute Lord.*

*Also in the body are the ten sense organs which can be divided into two types: organs of perception and organs of action. The five organs of action are: hands, feet, mouth, anus and reproductive organs. The organs of perception are: eyes, ears, nose, tongue and skin. The 'Mind' - 'Gorakh', is under the control of the ten sense organs, and the ten sense organs are under the control of the sense pleasures (passions). Thus... the 'Mind' in us is called 'Gorakh'. The conversation was held with this Gorakh – 'the mind'.*

*Guru Nanak Dev Ji has described this inner secret in his own words. Mahatma Charan Das Ji also says:*

इंद्रियन के मन बस रहे, मन के बस रहे बुद्धि ।  
कहु ध्यान कैसे लगे, ऐसा जहां विरुद्ध ॥

The mind is under the control of the sense organs  
and the intellect is under the control of mind.

How can one thus meditate  
when the conditions are not favorable?

नौ में नाथ द्वार मन जाई । नौ नथ मन नौनाथ कहाई ॥  
चौरासी चौरासी खाना । करि करि गुष्ट फेरि मन आना ॥

Maharaj has described the 'nine doors' as the 'nine Nath's'. Tulsi Sahib then described eighty-four species like this: *30 lakh kinds of trees, 27 lakh types of insects, 14 lakh kinds of birds, 9 lakh types of water animals, and 4 lakh kinds of demi-gods, gods, goddesses, four legged animals, and human beings. These 84 lakh species are called 'Siddhs'.*

गोरख मन गोइंद्री साथा । नथ नौ द्वार सोई नौ नाथा ॥  
नित नित परे चौरासी खाना । मन चौरासी सिद्ध बखाना ॥

Tulsi Sahib says: *Gorakh (mind) is keeping the company of sense organs. He who has controlled the nine sense organs is called the Nath of the nine sense organs. The living beings keep taking birth in 84 lakh species; that is why the mind is called a 'Siddh', because it keeps on wandering in 84 lakh species.*

कही बाबे नानक मुख बानी । तन भीतर अंदर पहिचानी ॥  
जो संतन मुख भाखि सुनाई । सो सब तन अंदर में गाई ॥

Whatever Saints have said about all that exists inside the body – Guru Nanak Dev Ji has written in his bani; he has described his inner experience in this bani:

ਜੈਸੀ ਮੈ ਆਵੈ ਖਸਮ ਕੀ ਬਾਨੀ ਤੈਸੜਾ ਕਰੀ ਗਿਆਨੁ ਵੇ ਲਾਲੇ ॥

Adi Granth, P.722

As the words of the Lord come to me,  
so do I express, O' Lalo!

**Dadu Sahib writes:**

ਦਾਦੂ ਦੇਖਾ ਅਦੀਦਾ । ਸਬ ਕੋਝੈ ਕਹਤ ਸੁਨੀਦਾ ॥

Dadu has seen with his own eyes!  
Others say what they have heard.

ਦਸਵਾਂ ਮਹਲ ਗਗਨ ਕੇ ਮਾਹੀਂ । ਸੂਰਤਿ ਚਢਿ ਦੁਆਰ ਦਸ ਜਾਝੈ ॥  
ਤਾ ਕੋ ਦਸਵਾਂ ਮਹਲ ਬਤਾਝੈ । ਸੂਰਤਿ ਚਢਿ ਕੀਨ੍ਹੀ ਪਤਸਾਹੀ ॥

There is a Daswan Dwar above Trikuti, where a  
Pond of Nectar exists.

Reaching there the Soul that is Supreme becomes  
Sovereign.

Meeting the Swans, he too becomes a Swan.

ਸੂਰਤਿ ਝਤ ਝਤ ਚਢਿ ਦਸ ਦੁਆਰਾ । ਤੇਹਿ ਦਸਵਾਂ ਪਤਸਾਹ ਬਿਚਾਰਾ ॥  
ਗੁਰੂ ਗੋਬਿੰਦ ਜੀ ਬਾਬੇ ਕਹਿਯਾ । ਪਾਤਸਾਹ ਦਸਵਾਂ ਬਤਲਝਯਾ ॥

The soul ascending step by step, reaches the  
tenth gate, which is called the '*Tenth King*'. While  
talking about Guru Nanak Dev Ji, Tulsi Sahib  
refers to Guru Gobind Singh Ji also. According to  
Guru Gobind Singh Ji's writings, Guru Nanak Dev

*Ji says, the soul reaching Daswan Dwar is called the Emperor of Daswan Dwar.*

नौ को तजि दसवें घर गइया । दसवाँ पातसाह येहि कहिया ॥  
नानक सूरति चढ़ी अकासा । नौ को तजि दसवें में बासा ॥

It is said that '*all filth is within the nine doors*'. Leaving the nine doors, when the soul reaches the tenth door, the way to Waheguru's Home opens; reaching there one can see Waheguru and experience His Power. Guru Nanak Dev Ji says, *When the soul, leaving the nine doors, halts at the tenth door, it ascends towards the sky. Bathing in the Pond of Nectar, Prayagraj or Triveni, the soul gets purified.* The tenth Guru, Guru Gobind Singh Ji, has also said that *the Tenth Emperor is he who vacates the nine doors and reaches the Tenth Door.*

दसवाँ महल दस द्वार कहाई । सूरति साथ नाम पतसाही ॥  
पातसाह दस महल बताई । नानक येहि बिधि मुख से गाई ॥  
पलकराम मन में हुलसाना । तुलसी सब घट माहिं बखाना ॥

Tulsi Sahib says, *The Tenth Palace is the tenth door itself.* The soul, upon getting Nam, doing Simran and Meditation according to the Guru, crosses the inner regions; progressing spiritually it reaches the tenth door and attains the status of a King.

Palak Ram was so happy hearing this - that Tulsi Sahib explained the things existing inside which he had already experienced within himself.

॥ प्रश्न पलकराम ॥

॥ चौपाई ॥

तुलसी स्वामी पूछों बानी । बूझ मता की करौ बखानी ॥  
मन सूरति कहाँ कहाँ से आई । कस कस दसवें महल समाई ॥

Now Palak Ram asks Tulsi Sahib, *from where has the soul and mind come from? How have they become related to one another? Kindly explain this to me.*

आदि अंत बिधि बिधि समझावौ । तब को हता सोई बतलावौ ॥  
मूल भेद मोहिं कहिये स्वामी । तब को हता सही पहिचानी ॥

Palak Ram then requested Tulsi Sahib to explain the beginning and the end of the world. *What is the origin of the world? Kindly explain it to me clearly*, he said.

मूल को भेद भिन्न कहौ गाई । है बाहर कै तन के माहीं ॥

Asking about the origin and dissolution of the world, Palak Ram wants to understand this secret: whether it is inside the body or outside. He requests the explanation in detail.

॥ उत्तर तुलसी साहिब ॥

॥ चौपाई ॥

पलकराम मैं तुम्हरो दासा । सुन बिधि कहौं बचन परकासा ॥

पलकराम भाखूँ बिधि बानी । जब नहिं आदि अंत नीसानी ॥

Paying great respect to Palak Ram, Tulsi Sahib says, *I am your servitor. I will with pleasure tell you how the world was created.*

*At that time, there was no moon, or sun - it was all darkness.*

नहिं तब बेद बिधी का चीन्हा । नहिं तब हता बेद जिन कीन्हा ॥

नहिं तब आदि निरंजन देवा । ब्रह्मा विष्णु महेश न सेवा ॥

*This was a time before Niranjan and his sons Brahma, Vishnu and Shiv, were born. The creator of the Vedas had not been born; nor did the Vedas exist. Kabir Sahib confirms this in the Anurag Sagar.*

नहिं तब आदि सक्ति निरमाया । नाम बिदेह धरी नहिं काया ॥

नहिं तब पाँच तत्त ब्रह्मंडा । नहिं चर अचर खानि भया अंडा ॥

*The Primal Power, Eka Mai, did not exist... just the Formless Nam, which cannot be uttered with tongue, was there. That Nam created the entire world and cannot be spoken, read or written. Guru Arjun Dev Ji says about It...*

ਨਾਮ ਕੇ ਧਾਰੇ ਸਗਲੇ ਜੰਤ ॥  
ਨਾਮ ਕੇ ਧਾਰੇ ਖੰਡ ਬ੍ਰਹਮੰਡ ॥  
ਨਾਮ ਕੇ ਧਾਰੇ ਸਿਮ੍ਰਿਤਿ ਬੇਦ ਪੁਰਾਨ ॥  
ਨਾਮ ਕੇ ਧਾਰੇ ਸੁਨਨ ਗਿਆਨ ਧਿਆਨ ॥  
ਨਾਮ ਕੇ ਧਾਰੇ ਆਗਾਸ ਪਾਤਾਲ ॥  
ਨਾਮ ਕੇ ਧਾਰੇ ਸਗਲ ਆਕਾਰ ॥  
ਨਾਮ ਕੇ ਧਾਰੇ ਪੁਰਿਆ ਸਭ ਭਵਨ ॥  
ਨਾਮ ਕੇ ਧਾਰੇ ਉਧਰੇ ਸੁਨਿ ਸ੍ਰਵਨ ॥  
ਕਰਿ ਕਿਰਪਾ ਜਿਸੁ ਆਪਨੈ ਨਾਮਿ ਲਾਏ ॥  
ਨਾਨਕ ਚਉਥੇ ਪਦ ਮਹਿ ਸੋ ਜਨੁ ਗਤਿ ਪਾਏ ॥

Adi Granth, P.284

The Nam is the support of all creatures.  
The Nam is the support of  
the earth and solar systems.  
The Nam is the support of  
the Simritees, the Vedas and the Puranas.  
The Nam is the Support by which  
we hear of spiritual wisdom and meditation.  
The Nam is the Support of  
the ether and nether regions.  
The Nam is the Support of all bodies.  
The Nam is the Support of  
all the worlds and realms associated with the Nam.  
Listening to It with the (inner) ears, one is saved.

Those whom the Lord mercifully attaches to His Nam,  
O' Nanak, in the fourth state,  
those humble servants attain salvation.

**Guru Nanak Dev Ji says:**

ਸ਼ਬਦੇ ਧਰਤੀ ਸ਼ਬਦੇ ਆਗਾਸ, ਸ਼ਬਦੇ ਸ਼ਬਦ ਭਯਾ ਪਗਾਸ ॥  
ਸਗਲੀ ਸ੍ਰਿਸਟ ਸ਼ਬਦ ਕੇ ਪਾਛੇ, ਨਾਨਕ ਸ਼ਬਦ ਘਟੇ ਘਟਿ ਆਛੇ ॥

Praan Sangli

Shabad is the Creator of earth and sky.  
Everything is enlightened by Shabad.  
The whole world is supported by Shabad.  
Nanak says Shabad is present in everybody.

*At that time, the five elements: earth, water, fire, air and ether, did not exist. The material and sentient beings, and the four kinds of genera (born out of 'eggs', 'membrane', 'sweat' and 'earth') were not there.*

ਨਹਿੰ ਬਿਸਤਾਰ ਸਰੀਰ बनाया । सूरू चंद आकास न माया ॥  
नहिं तब नादि आदि कुछ अंता । जगत न रहै भेष और पंथा ॥

*Up until that time, no creature had been created. The moon, the sun and the stars did not exist. There was neither any yogi playing music, nor any sadhu wearing robes; nor were there any sects.*



*As the world had not come into existence, the question of sadhus and sects did not arise.*

नहिं तब रूप रेख नहिं काया । मन बुधि सुरति एक नहिं आया ॥  
जब निरगुन हुआ हता न भाई । सरगुन की कहौ कौन चलाई ॥

*At that time, the mind, intellect and soul had not been created. No kind of body or shape was there. O' Palak Ram, what to think of the Material Creation, even the Formless Creation did not exist.*

जोति निरंजन नहिं निरंकारा । सास्त्र पुरान न बेद बिचारा ॥

*Jyoti-Niranjan had not been created. The Vedas, Shastras, and Puranas were not written. It is written in Guru Granth Sahib:*

ਅਰਬਦ ਨਹਬਦ ਧੁੰਧੁਕਾਰਾ ॥  
ਧਰਣਿ ਨ ਗਗਨਾ ਹੁਕਮੁ ਅਪਾਰਾ ॥  
ਨਾ ਦਿਨੁ ਰੈਨਿ ਨ ਚੰਦੁ ਨ ਸੂਰਜੁ ਸੁੰਨੁ ਸਮਾਧਿ ਲਗਾਇਦਾ ॥

Adi Granth, P.1035

For endless eons, there was only utter darkness.

There was no earth or sky.

There was only the infinite Command of His Hukam.

There was no day or night, no moon or sun.

God sat in primal, profound Samadhi.

॥ प्रश्न पलकराम ॥

॥ चौपाई ॥

पलकराम पूछै अस बाता । कस कस हता कहौ बिख्याता ॥  
कहौ बिधि भाखि अगम की बानी । तब को हता कहौ सहदानी ॥

Palak Ram now requests Tulsi Sahib to explain the expansion of the world and to explain about Agam, the 'Unreachable Region', so that he may be satisfied.

॥ उत्तर तुलसी साहिब ॥

॥ चौपाई ॥

पलकराम सुनियौ दे कानी । आदि अंत भाखौँ सहदानी ॥  
चौथे पद सत मत सत नामा । पातसाह दस याहि बखाना ॥

*O' Palak Ram, listen carefully as I am going to explain to you about this world from beginning to the end<sup>12</sup>. Whatever I tell you, examine that in your own body! I am telling you about a region which is named The Fourth Plane and the Tenth Emperor. Guru Nanak Dev Ji has referred to it as Waheguru. All the ten Sikh Gurus have called it Waheguru.*

नानक सुरति महल पर कीन्हा । पक्के पातसाह सोइ चीन्हा ॥  
नानक सूरति चढ़ी अटारी । वाह गुरू पद निरखि निहारी ॥

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<sup>12</sup> to know the details read “Anurag Sagar”

*Guru Nanak Dev Ji has taken his soul to The Palace, his own Home. Reaching the higher realms he saw the Absolute God, and the soul came face to face with Waheguru.*

वाह गुरु चौथे पद बासा । गये नानक सतनाम निवासा ॥  
नानक बिधि सब अपनी भाखी । जो जो लखा अगम की आँखी ॥

*Waheguru lives in the fourth plane. Reaching there Guru Nanak Dev Ji merged in Satnam. He described the Empire of Agam, as seen in himself.*

वा की नकल ग्रन्थ में गाई । जगत अबूझ बूझ समझाई ॥  
निःअच्छर अच्छर में नाई । तेहि की नकल ग्रन्थ बिधि गाई ॥

He wrote in the books whatever he saw *inside his body*. No one knows this. The world is stuck in ignorance. The Nam repeated without the help of tongue, cannot be bound in words.

॥ प्रश्न पलकराम ॥

॥ चौपाई ॥

तुलसी स्वामी करौ बखाना । निःअच्छर का कौन ठिकाना ॥  
निःअच्छर बासा केहि ठाई । ता की बिधि मोहिं बरनि सुनाई ॥

Palak Ram then humbly requested Tulsi Sahib to describe that Nam which is *Unutterable*; which cannot be read or written. Where is that Nam located?

को है सब का सिरजन हारा । कस कस किया आदि बिस्तारा ॥

Who is the creator of all?  
How has He expanded this world?

Palak Ram asks, *How can one sing the secret of that Absolute Lord? Is that God-Creator inside the body or outside? Who is that Creator to whom you refer? How did He expand this world? Kindly explain all this to me.*

॥ उत्तर तुलसी साहिब ॥

॥ चौपाई ॥

सत्त नाम सुत निरगुन राई । तास अंस जोती उपजाई ॥  
जोती निरगुन हते न तेही । रह सतनाम पुरुष बैदेही ॥

Responding to Palak Ram's question Tulsi Sahib says, *Nirgun Rai is the son of Satnam. Satnam created Nirgun Rai and Jyoti. Jyoti and Nirgun Rai have no shape; that is why no one can see them. Satnam is also without Form.*

जब ओंकार आदि नहिं भाई । पूरन ब्रम्ह हते नहिं जाई ॥  
रंकार अच्छर नहि काला । तब नहिं मन मन कीन्ही जाला ॥

*Till that time, neither Brahm nor Parbrahm existed. Kal and Mind had not been created.*

ओअंग सोहंग हते न भाई । आदि अंत मद्ध कछु नाही ॥  
सत कर आदि सुरति घट माहीं । निःअच्छर में आनि समाई ॥

*O' Palak Ram, Sahansdal Kanwal, Trikuti,  
Daswan Dwar, Bhanwargupha and other Islands  
were not there. The creation below Sach Khand did  
not exist. The souls were in Sach Khand.*

सूरति निःअच्छर से आई । सूरति सोहंग को उपजाई ॥  
ता को बास अगमपुर ठामा । सोहंग कीन्हा सकल बिधाना ॥

*Firstly, Nam started from the Nameless Region.  
From there It created Alakh, Agam, and Sach  
Khand Regions. Sitting there in Sach Khand, the  
Absolute Lord created Sixteen Sons or Powers; then  
He created Sohang, Daswan Dwar, Trikuti and  
Sahansdal Kanwal Regions. Trikuti was allotted the  
status of Brahm.*

आगे भेद कोऊ नहिं पावै । स्वाँसा सोहंग कहि गोहरावै ॥  
सोहंग का कोइ भेद न पाई । सोहंग स्वाँसा है नहिं भाई ॥

*No one knows the secret of the next levels.  
Sohang cannot be realized by controlling the breath.  
Repeating 'Sohang' through 'breath' will not help  
one to reach that stage. Sohang is said to be the  
sub-station of Sat Purush, the Absolute Lord.  
Sohang means, 'Whatever you are, so I am'. After  
crossing the lower levels the soul reaches the*

Sohang Region and comes to know its progress. Soul can then confidently say, '*Sohang, whatever you are, so I am! You are a Treasure, an Ocean; I am a drop. You are Paramatma (Supreme Soul); and I am a part of you, as atma (soul)*'. No one can know the Sohang. Mohammedans call it 'Anahoo'. Sohang is not found by the crooning done by breaths. One has to receive Nam from a Perfect Master and reach this region through meditation. Some mahatmas call it Bhanwargupha. *Sohang Region, which is beyond Brahmand, has created the lower regions.*

The yoga practitioners try to realize God by pulling up their breath through yoga and pranayam<sup>13</sup>. This may help to make their body healthy and live longer, but it will not help to realize God. Our aim is to go to the east, yet we keep running towards the west. These kinds of actions take us farther away from God.

### Elements and their Forms

तत्त पाँच गुन तीनि की स्वांसा । सोहँग सुरति कीन्ह परकासा ॥  
सोहंग है ब्रह्मंड के पारा । सोहँग सब में कीन्ह पसारा ॥

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<sup>13</sup> *breath controlling Yoga exercises*

This body consists of five elements: earth, water, fire, air, and ether. Each element has five forms. Earth's forms are: the small hair on the body, skin, flesh, veins and bones. Water's forms are: fat, sweat, saliva, blood and vital fluid. Fire's forms are: heat, glory, hunger, thirst, sleep, and laziness. Air's forms are: running, walking, smelling, contracting and expanding. Ether's forms are: desire, anger, greed, attachment and ego.

The body also contains three attributes or 'gunas': Satogun, Rajogun and Tamogun (harmony, action or activity, and inertia or darkness). Brahma has Rajogun, Vishnu has Satogun, and Shiv has Tamogun.

नाम भेद वाहू से न्यारा । नानक सत्त नाम पद सारा ॥  
चौथा पद सतनाम अकाया । ता के परे अनाम अमाया ॥

Tulsi Sahib says that *the secret of Nam is distinct*. Guru Nanak Dev Ji's 'Satnam' is the foundation of everything. The forth Pad or fourth plane is called Satnam; above that, is the Anami Region, which is free from Maya.

नाम सुरति बिधि सब के माहीं । अगम भेद कोऊ नहिं पाई ॥  
चहूँ लोक में व्यापक नामा । न्यारा चहूँ लोक में जाना ॥

Nam is also called Shabad, and is present inside each soul. No one knows the secret of Agam. Nam is present in all the four regions; still it is distinct. The first guru, Guru Nanak Dev Ji says in Pran Sangli:

ਸ਼ਬਦੇ ਧਰਤੀ ਸ਼ਬਦੇ ਆਗਾਸ, ਸ਼ਬਦੇ ਸ਼ਬਦ ਭਯਾ ਪਰਗਾਸ ।  
ਸਗਲੀ ਸ੍ਰਿਸਟ ਸ਼ਬਦ ਕੇ ਪਾਛੇ, ਨਾਨਕ ਸ਼ਬਦ ਘਟੇ ਘਟਿ ਆਛੇ ॥

Praan Sangli

Shabad has created the earth.  
Shabad has created the sky.  
The whole world is supported by Shabad.  
Nanak says,  
the Shabad is present in every being.

ਕਾ ਕੀ ਸੰਧ ਸੂਰਤਿ ਨਹਿੰ ਪਾਏਂ । ਸੂਰਤਿ ਸੰਧ ਰਾਹ ਨਹਿੰ ਜਾਏਂ ॥  
ਮੂਲ ਨਾਮ ਜਾਨੈ ਨਹਿੰ ਕੋਏਂ । ਤਾ ਤੇਂ ਸੂਰਤਿ ਰਹੀ ਬਿਗੋਏਂ ॥

The soul has not trod the path of the Saints and  
Mahatmas.

No one can know the secret of 'That Place'.  
No one knows the origin of Nam.  
No one knows when or how the creation was  
made, and who created it.  
Only the Deathless Being knows. He can tell.

It is written in Japuji Sahib:



ਥਿਤਿ ਵਾਰੁ ਨਾ ਜੋਗੀ ਜਾਣੈ ਰੁਤਿ ਮਾਹੁ ਨਾ ਕੋਈ ॥  
ਜਾ ਕਰਤਾ ਸਿਰਠੀ ਕਉ ਸਾਜੇ ਆਪੇ ਜਾਣੈ ਸੋਈ ॥

Adi Granth, P.4

The day and date are not known to the Yogis;  
nor is the month or the season.  
The Creator who created this creation...  
only He Himself knows.

ਨਿਰਗੁਨ ਸਰਗੁਨ ਸਬ ਠਹਰਾਵੈ । ਤਾ ਕੇ ਆਗੇ ਭੇਦ ਨ ਪਾਵੈ ॥  
ਪਲਕਰਾਮ ਸੁਨਿਯੋੁ ਦੈ ਕਾਨਾ । ਨਿਰਗੁਨ ਅਚਛਰ ਬ੍ਰਹਮ ਬਖਾਨਾ ॥

*O' Palak Ram, the Sargun creation is up to Brahm (Trikuti), and the Nirgun creation is up to Parbrahm (Sunn, the void). Below the void is the domain of Kal, who has involved the beings in austerities, etc. He does not allow the soul to know of its origin.*

ਨਿਰਗੁਨ ਰੰਕਾਰ ਹੈ ਸੋਈ । ਨਿਰੰਕਾਰ ਕਾਲ ਹੈ ਜੋਈ ॥  
ਨਿਰਗੁਨ ਨਾਮ ਨਿਰੰਜਨ ਹੋਈ । ਸੰਤ ਕਾਲ ਭਾਖੈ ਤੇਹਿ ਸੋਈ ॥

*Nirgun resides at the third region which is called Daswan Dwar. Here the ruler is described as Rarankar. It is a Sound too. The souls reaching here listen to it and know about this.*

*Saints have described Nirankar as Kal. Nirgun is also known as Niranjan and Nirankar, etc. In*

their Bani, Saints explain that Kal has been given the following five names:

ਨਿਰਗੁਨ ਨਿਰੰਕਾਰ ਨਿਰਬਾਣੀ । ਧਰਮ ਰਾਏ ਨਿਰੰਜਨ ਜਾਨੀ ॥

Nirgun, Nirankar, Nirbani, Dharam Rai and Niranjan are the names given to Kal. Kal has been called Omkar also.

ਸਤਨਾਮ ਇਨ੍ਹੈਂ ਸੇ ਨ੍ਯਾਰਾ । ਯੇ ਬਾਬੇ ਮੁਖ ਕਹੀ ਬਿਚਾਰਾ ॥  
ਨਿਰਗੁਨ ਕਹਿਯਤ ਹੈ ਓਂਕਾਰਾ । ਸਤਨਾਮ ਬਿਧਿ ਅਗਮ ਅਪਾਰਾ ॥

The Power of Satnam is above all of these. It can neither be described verbally, nor in writing. It is infinite. Guru Sahib has referred to It in his books.

ਘਟ ਮੈਂ ਸੁਰਤਿ ਆਦਿ ਸੇ ਆਇ । ਨਾਮ ਨਿ:ਅਚ੍ਛਰ ਅਚ੍ਛਰ ਨਾਹੀਂ ॥

Tulsi Sahib says that *the soul has existed from the very beginning. It is difficult to describe the soul, as it has come from the Nameless Region. The Nam is an Unwritten Law and an Unspoken Language. One can know It only by experience. It cannot be described by speech or writing, as words have no access there.*

Starting from the Nameless Region the soul reaches behind the eyes. The *Unique Secret of Nam* can be described by the Saints only.

निःअच्छर अच्छर विस्तारा । नाम भेद बाहू से न्यारा ॥

नाम डोरि है सब के माहीं । नाम भेद कोउ चीन्है नाहीं ॥

The power of Nam is within everyone, but its secret is known to very few. It is beyond the expansion of words. All persons following the mind are stuck in the world and cannot vacate the nine doors to know *Its Secret*.

ਉਠ ਫਰੀਦਾ ਜਾਗ ਲੈ, ਝਾਤੁ ਦੇ ਮਸੀਤ ।

ਤੂੰ ਸੁਤਾ ਰਬ ਜਾਗਦਾ, ਤੇਰੀ ਡਾਡੇ ਨਾਲ ਪ੍ਰੀਤ ॥

Stuck in worldly affairs and unaware of God, we continue sleeping. We do not clean our temple (mind). Our real Friend is the Supreme Soul, so understanding His Status and Power, we should welcome Him. He comes to us and extends a friendly hand, but stuck in attachments, we do not even look up.

निरगुन सरगुन नाम बतावै । सत्त नाम के मरम न पावै ॥

बिन सतसंग समझ नहिं आवै । सतगुरु बिना राह नहिं पावै ॥

The incarnations from Kal's range do not talk about Nam, the Supreme Power, because they are ignorant of It. No one can understand It without Satsang; and without Guru, one will never find the right method and the way to meet God. Without the Kindness of God, one cannot get Satsang and Guru. Bulleh Shah also says:

ਬਿਨਾ ਮੁਰਸ਼ਦਾਂ ਰਾਹ ਨਹੀਂ ਹਥ ਆਉਂਦੇ ।  
ਦੁਧ ਬਾਂਝ ਨਹੀਂ ਰਿਝਦੀ ਖੀਰ ਮਿਯਾਂ ॥

No one can find the way without Guru.  
Without milk, kheer<sup>14</sup> cannot be made.

ਚੌਥਾ ਪਦ ਸਤਨਾਮ ਬਸੇਰਾ । ਵਾਹ ਗੁਰੂ ਕਾ ਵਾਂਝੀ ਡੇਰਾ ॥  
ਵਾਹ ਗੁਰੂ ਸਤਨਾਮ ਕਹਾਏ । ਏ ਬਾਬੇ ਮੁਖ ਅਪਨੇ ਗਾਏ ॥

The fourth plane is said to be Satnam. This is the place of Waheguru. This Bani was uttered by Guru Nanak Dev Ji himself.

ਸੂਰਤਿ ਚੜ੍ਹੈ ਗਗਨ ਕੋ ਧਾਵੈ । ਵਾਹ ਗੁਰੂ ਪਦ ਜਾਝ ਸਮਾਵੈ ॥  
ਵਾਹ ਗੁਰੂ ਪਦ ਪਦਮ ਮੰਝਾਰਾ । ਏ ਬਾਬੇ ਮੁਖ ਭਾਖਾ ਸਾਰਾ ॥

*O' Palak Ram, the Surat ascends to Gagan Pad, and gets merged into Waheguru Plane... the highest of all. Guru Nanak Dev Ji has said that the area of Waheguru plane or Sach Khand is that of one padam palang. A human being cannot estimate the distance, length and breadth of Sach Khand. Swami Ji writes in Sar Bachan:*

The area of Sach Khand is one padam palang<sup>15</sup>;

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<sup>14</sup> *Rice pudding (a sweet dish made with rice and milk)*

<sup>15</sup> *Unit of measurement*

the three worlds are equal to one palang.  
How much is the length and breadth of Satlok?  
It is beyond our estimation.

Sar Bachan, Bachan 21, Hidayatnama

वाह गुरु मुख भाखि बखानै । वाह गुरु का मरम न जानै ॥  
वाह गुरु चौथे पद पारा । सूरति चढ़ि देखै सत सारा ॥

People keep on uttering Waheguru-Waheguru, but they do not recognize Him, nor do they know His secret. Waheguru is above the fourth plane. Ascending up, the surat can know this truth. Reaching up, when the surat has this vision; then it recognizes Him.

ये बाबे मुख भाखि बखानी । वाह गुरु चौथे पद जानी ॥  
बाबे वाह गुरु बतलावा । तुमने याहि गुरु मन लावा ॥

*O' Palak Ram, Guru Nanak Dev Ji has said in His bani that Waheguru is attained at the fourth plane. Waheguru is the True Paramatma (the Real God), but people believe that Paramatma is in the range of Brahm. Following the Vedas, they halt there and limit themselves to the worship of the Vedas. The Vedas say there is something beyond them; but not following their hints, people remain ignorant of the path leading to God.*

याहि गुरू जगत के कीन्हा । वाह गुरू का मरम न चीन्हा ॥  
याहि गुरू जग सभी भुलावा । चेला पंथ दुकान लगावा ॥

We have considered the Lord of the three worlds, Niranjana, as the real Paramatma. Considering him all in all, people have remained ignorant about the Real God, whose part we are. The Lord of the three worlds has entangled the world in rituals and misguided people. He does not let anyone know the reality and his disciples have changed religion into business.

वाह गुरू पद इन से न्यारा । निरगुन सरगुन दोउ के पारा ॥  
ये नानक बिधि भाखि बखाना । पलकराम सुनियौ दै काना ॥

*O' Palak Ram, listen attentively! Guru Nanak Dev Ji has expressed in his bani that Waheguru Pad (Sach Khand) is above the Sargun (with attributes) and Nirgun (without attributes) Creation, i.e., Brahm and Parbrahm.*

परे साध कढ़ियाव बतावा । तुम दुकान बनिये विधि लावा ॥  
कढ़ियावै सुरति परे को साधा । यों बाबे भाखी विख्यादा ॥

*This talk is above the level of sadhus. It tells us to withdraw the soul from the body and go up; but the sadhus in saffron robes use it as a business. They have set up shop with the different religions.*

*Guru Nanak Dev Ji says we cannot meet God until we detach our surat from the perversions and go up.*

सुरति काढ़ि पर साधै कोई । तुम कढ़ाव हलुवे बिधि जोई ॥  
हलुवा कढ़ाव न बाबे गाई । सुरति काढ़ जिव घर को जाई ॥

Guru Sahib has explained the method of withdrawing the Surat from the body. Practicing this, the human being is able to go to his own Home in Sach Khand. He has not preached eating halwa (pudding).

पंथी पंथ दुकान लगाई । लालच हलुवे लोभ बड़ाई ॥  
बाबे कहा और बिधि लेखा । धर दुकान नहिं किया बिबेका ॥

Generally it happens that after a true Mahatma leaves this world, the disciples forget his real teachings and get involved in rituals. Like this the greedy world forgot the real teachings of Guru Nanak Dev Ji and turned the faith into shops to earn money.

बाबे अगम निगम बिधि गाई । सुरति काढ़ जिव घर को जाई ॥  
भौजल छूटि जीव मुक्तावै । सूरति मिलै सबद जब पावै ॥

Through this verse Guru Nanak Dev Ji describes from Nigam Desh (the region below Sahansdal Kanwal) to Agam Desh. After experiencing it himself, he describes this path for the benefit of the people. He says that when the

Surat unites with Shabad, it is liberated from deaths and births, and crosses the worldly ocean. Getting freedom from this world, it will go to its Real Home. Below the Nameless Region there is another region named Agam Desh (the Inaccessible Region), which is beyond the understanding of mind and intellect. Being separated from God, the soul has come to this world. Practicing Surat-Shabad Yog it will get merged back into Him. The union of Surat and Shabad will take it to the Agam Region.

सूरति सब्द पंथ बतलावा । तुम हलुवे का पंथ चलावा ॥

सूरति चढ़ै पंथ को जाई । तुम पंथी इक जाति बनाई ॥

*Baba Nanak says that the union of Surat and Shabad is the way to liberation. Sadhus in saffron robes have brought forward a path of halwa; and established a separate sect that is concerned with eating halwa. These sects will not lead one on the Godward path; as they are encircled by caste and creed. By doing meditation alone does the Surat travel toward its Treasure.*

पंथी राह भेद नहिं पावा । येहि बिधि बाबे पंथ न गावा ॥

ये कढ़ाव मत परघट जाना । गुप्त संत मत और बखाना ॥

The followers of sects and religions cannot know this secret. *The real path of God Realization*



*is far away from the sects of guised people. The truth is not attained by following the path of the guised. The method of Saints is hidden and different.*

संत मता सब दूरि बतावै । बाबे संत दूरि गति गावै ॥  
ये तौ कढ़ाव दरब संग होई । गुप्त संत औरै गति जोई ॥

Kabir Sahib, Dadu Sahib, and many others have said that the Path of the Saints is very difficult. They also say with one voice that 'Nam is Supreme'. This is a Path of people who practice meditation. One who practices meditation reaches his destination, the *Home of the Deathless Being*. God is one - His teachings are one - and the Path leading to Him is one. Guru Nanak Dev Ji has also said the same. The method of God realization given by Saints is hidden (it is not open for everybody). It exists at a higher level inside the human body. Knowing the Inner Secret of the Absolute Lord, one can attain Him; whereas the path of the guised people has its basis in earning money.

दरब कढ़ाव हलुवे में होता । जगत खरीद मुक्ति करि लेता ॥  
जा में समझि परा सब लेखा । संत गुप्त कछु औरै देखा ॥

*O' Palak Ram, if a soul could reach Daswan Dwar by eating halwa prasad, the world could buy salvation. If the Truth could be gained by spending*

*money or some other means, the rich would have bought it. The person taking his Surat above the fourth plane attains the Truth. God has laid down only one way - for the rich and the poor alike. Getting a Master, receiving Nam, and doing meditation to meet God. There is no alternative. A perfect study of the bani of any Saint or Mahatma will show that each one has praised the Shabad or Nam. Nam is the basis of Spirituality, and the essence of the Truth. This elucidates the fact that the Secret of the Saints is hidden.*

॥ पलकराम वाच ॥

॥ चौपाई ॥

तुलसी स्वामी सत्त सँवारा । संत मता सब गुप्त पुकारा ॥  
स्वामी तुलसी जो तुम भाखी । बाबे कही मिली सब साखी ॥

Palak Ram then humbly states that Tulsi Sahib has very well explained the hidden things about Santmat. Whatever he said matches the anecdotes explained by Guru Nanak Dev Ji.

सूरति सब्द पंथ बिधि गाई । येहि बिधि बाबे ग्रन्थ सुनाई ॥  
बाबे बचन और तुलसी बानी । गुप्त कही सो भई निसानी ॥

Then Palak Ram said to Tulsi Sahib, *whatever you have said about practicing Surat Shabad lines up exactly with the teachings of Guru Nanak Dev Ji.*

*So what he preached and your teachings are one and the same. You are very kind to disclose these hidden secrets to me.*

निरंकार बेद बतलावै । आदि जोति बिधि भेद लखावै ॥  
इन का भेद जगत सब कहिया । संत का मता बेद नहिं पड़या ॥

The Vedas talk about Nirankar only...  
and preach to the world about Jyoti and Niranjan.  
But the secret known to the Saints  
is far above the level of the Vedas.

संत का मता बेद नहिं जानै । निरंकार और जोति बखानै ॥  
निरंकार बेद ने भाखी । जानै न संत मते की साखी ॥

The Vedas, being born out of Brahm, do not know about Santmat; and Santmat is above them. Niranjan created the Vedas to entangle the world, whereas Santmat takes us to the Nameless Region, which is beyond Brahm. That is why the regions born out of Brahm cannot know about the Nameless Region; as It is above them. The Fifth Guru has said in his bani:

ਸਾਧ ਕੀ ਮਹਿਮਾ ਬੇਦ ਨ ਜਾਨਹਿ ॥ ਜੇਤਾ ਸੁਨਹਿ ਤੇਤਾ ਬਖਿਆਨਹਿ ॥  
ਸਾਧ ਕੀ ਮਹਿਮਾ ਤਿਹੁ ਗੁਣ ਤੇ ਦੁਰਿ ॥ ਸਾਧ ਕੀ ਉਪਮਾ ਰਹੀ ਭਰਪੂਰਿ ॥  
ਸਾਧ ਕੀ ਸੋਭਾ ਕਾ ਨਹੀ ਅੰਤ ॥ ਸਾਧ ਕੀ ਸੋਭਾ ਸਦਾ ਬੇਅੰਤ ॥

Adi Granth, P.272

संत मते को दूर पुकारा । निरंकार से होइहै न्यारा ॥  
निरंकार तो वेद बतावा । संत मते का अंत न पावा ॥

The Vedas talk about the creation having attributes; that is the creation up to Trikuti. Who has seen the creation without attributes; and not having seen, how then can one talk about it? The Vedas can neither reach the secret of Santmat, nor can they talk about it.

गुप्त संत मत न्यारा होई । जहँ निरंकार जोति नहिं दोई ॥  
निरंकार को वेद बखाना । संत गुप्त मत और ठिकाना ॥

Whatever is attained is attained through devotion. We too can achieve the Truth through devotion. Kal too procured the creation up to Brahm in return for his worship of the True Lord (for 64 and 70 yugas). Then he established his headquarters in Sunn, from there controlling the Three Worlds. Santmat is above this; and Kal cannot interfere.

सत्त पुरुष सतनाम कहाई । निरंकार जहँ जोति न जाई ॥  
तीन लोक निरंकार समाना । बेद नेति बिधि करत बखाना ॥

*Satnam, the True Name, the True Lord*, resides in Sach Khand, *the True Region*. Jyoti and Niranjana cannot enter there. Niranjana is controlling the three worlds. Disclosing this secret the Vedas say neti-neti. This word is made up of two parts: na +

iti. Na means no, and iti means end; meaning 'this is not the end'. The Vedas indicate that there is Creation above the three worlds. God is there above us. The Vedas also confirm that the mortal world, ether land and nether land are controlled by Kal. He has no control over Sach Khand, which is above these.

सत्त नाम चौथे के माहीं । निरंकार नहिं बेदन पाई ॥  
इन के परे संत मत जाना । यों मत बाबे गुप्त बखाना ॥

Satnam exists at the fourth plane, so Nirankar and the Vedas cannot know this secret. The teachings of the Saints are beyond the reach of the Vedas. It (Nam) cannot be written or spoken. Guru Nanak Dev Ji has said, *It is hidden.*

तुलसी स्वामी ये मत सूझा । तुम्हरी कृपा गुप्त अस बूझा ॥  
संत मता कुछ इन में नाहीं । संत मता बिधि औरै राही ॥

Expressing his gratefulness, Palak Ram says *Because of your kindness, I understand this hidden secret. The knowledge of Santmat is at a very high level and its Path is hidden. It is above the reach of Vedas.*

ये कढ़ाव बिधि कर्म पसारा । वाह गुरु इन बिधि से न्यारा ॥  
ये तौ याह गुरु जग नाता । वाह गुरु बिधि औरहि बाता ॥

This is the net of Kal's illusion; caught in it, one has to undergo the result of one's good and bad deeds. Goswami Tulsi Das says that *God has tied the world under the Law of Deeds*. O' Lord, birth and death, undergoing happiness and pain, gain and loss, meeting and separation from near and dear ones; all these continue automatically like day and night under the control of Kal.

जनम मरन सब दुख सुख भोगा ।  
हानि लाभु प्रिय मिलन बियोगा ॥  
काल करम बस होहि गोसाई ।  
बरबस राति दिवस की नाई ॥

Shri Ramcharitmanas 2.149.3

*Kal keeps the world revolving in rituals.*  
Waheguru is above this.

याहि गुरू ने कढ़ाव बखाना । वाह गुरू मत संतन जाना ॥  
याहि गुरू चेला बिधि राही । पौड़ी चेला दीन्ह सुनाई ॥

The Guru of this world is *the Lord of the Three Worlds*. He guides people to believe that *halwa prasad and rituals are the way to reach God*; and he has kept everyone stuck in these activities. *The disciples of the sadhus in saffron robes are involved in bad deeds. The teachings of Waheguru are at a very high level, and only the Saints*

*understand that. Paori tells the Inner Secret. We cannot go to the upper levels without a ladder. Similarly, without stepping on the Rung of Knowledge attained from Guru, we cannot ascend to the Inner-Upper Realms. Reading Paori means 'studying' the Bani; pondering on it in accordance with the Way taught by the Master. We are to take our Surat to the Nameless Region. All this was narrated by Tulsi Sahib to Palak Ram.*

ਪੌੜੀ ਪਛ ਪਛ ਜਨਮ ਗੱਵਾਯਾ । ਪੌੜੀ ਕਾ ਕਛੁ ਭੇਦ ਨ ਪਾਯਾ ॥  
ਪੌੜੀ ਕਾ ਕਛੁ ਅਰਥ ਬਿਚਾਰੈ । ਪੌੜੀ ਚਢ ਤਬ ਅਗਮ ਨਿਹਾਰੈ ॥

People keep on reading the Bani, but do not try to understand what it says. Like a parrot, they mug up<sup>16</sup> the Paori, but do not put it into practice. They waste their precious life in reading; neither trying to understand the subject of Paori, nor trying to see anything inside. Guru Nanak Dev Ji writes in Japuji Sahib:

ਏਤੁ ਰਾਹਿ ਪਤਿ ਪਵੜੀਆ ਚੜੀਐ ਹੋਇ ਇਕੀਸ ॥  
ਸੁਣਿ ਗਲਾ ਆਕਾਸ ਕੀ ਕੀਟਾ ਆਈ ਰੀਸ ॥

Adi Granth, P.7

Reading and understanding the Bani,

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<sup>16</sup> *mug up = similar to cram for an exam*

one comes to know about the Inner Secret.  
The ant like soul develops longing  
to meet her Husband-Lord.  
Mere reading of Paori will not serve the purpose.  
Paori is a way to travel up.  
Going up with the help of the ladder (Paori)  
we can see the Inaccessible Region in ourself.

पौड़ी नाम सीढ़ी सहदानी । सुरत चढ़ी अगम घर जानी ॥  
पौड़ी चढ़ै तब गुरुवा पावै । वा गुरु सुरति कंज में लावै ॥

Guru Sahib has named the ladder as Paori. (Paori means ladder). By getting Nam from the Master, and bringing the soul to Tisra Til behind the eyes, one can attain 'Guruva'. This means that one can have the vision of Guru's Shabad Form. Guru Sahib has said:

ਕਾਲੈ ਕਵਲੁ ਨਿਰੰਜਨੁ ਜਾਣੈ ॥ ਬੁਝੈ ਕਰਮੁ ਸੁ ਸਬਦੁ ਪਛਾਣੈ ॥

Adi Granth, P.1040

Kal sits in the black part of the lotus,  
whereas Guru appears in the Glittering Part.

पौड़ी पढ़ि पढ़ि जनम गँवाया । बाबे पौड़ी सुरति चढ़ावा ॥  
येहि बिधि स्वामी बूझ में आई । तुम ने कही सो सत्त समाई ॥

Paori is written in meter. In Guru Granth Sahib many meters are written under the heading



of Paori. Here Paori means the bani put under the title of Paori. Tulsi Sahib says that we have wasted our life in 'reading' Paori - as we have not pondered it. Guru Sahib says in 'Asa di Var':

ਪੜਿ ਪੜਿ ਗਡੀ ਲਦੀਅਹਿ ਪੜਿ ਪੜਿ ਭਰੀਅਹਿ ਸਾਥ ॥  
ਪੜਿ ਪੜਿ ਬੇੜੀ ਪਾਈਐ ਪੜਿ ਪੜਿ ਗਡੀਅਹਿ ਖਾਤ ॥  
ਪੜੀਅਹਿ ਜੇਤੇ ਬਰਸ ਬਰਸ ਪੜੀਅਹਿ ਜੇਤੇ ਮਾਸ ॥  
ਪੜੀਐ ਜੇਤੀ ਆਰਜਾ ਪੜੀਅਹਿ ਜੇਤੇ ਸਾਸ ॥  
ਨਾਨਕ ਲੇਖੇ ਇਕ ਗਲ ਹੋਰੁ ਹਉਮੈ ਝਖਣਾ ਝਖਣਾ ਝਾਖ ॥

Adi Granth, P.467

You may read and read loads of books.  
You may read and study vast multitudes of books.  
You may read and read boat-loads of books.  
You may read and read and fill pits with them.  
You may read them year after year.  
You may read them for as many months as there are.  
You may read them your whole life.  
You may read them with every breath.  
O' Nanak, only one thing is of any account!  
Everything else is useless babbling,  
and idle talk in ego.

**Guru Sahib writes further:**

ਲਿਖਿ ਲਿਖਿ ਪੜਿਆ ॥ ਤੇਤਾ ਕੜਿਆ ॥

Adi Granth, P.467

The more one writes and reads,  
the more one burns.

**The Third Guru has written:**

ਪੜਨਾ ਗੁੜਨਾ ਸੰਸਾਰ ਕੀ ਕਾਰ ਹੈ ਅੰਦਰਿ ਤ੍ਰਿਸਨਾ ਵਿਕਾਰੁ ॥  
ਰਉਮੈ ਬਿਚਿ ਸਭਿ ਪੜਿ ਥਕੇ ਦੂਜੈ ਭਾਇ ਖੁਆਰੁ ॥

Adi Granth, P.650

Reading and studying are just worldly pursuits,  
if there is thirst and corruption within.  
Reading in egotism, all have grown weary.  
Through the love of duality, they are ruined.

**Bulleh Shah also says, *leaving aside reading and teaching, try to catch the Reality for the benefit of your soul.***

ਕਿਓ ਪੜਨਾ ਏਂ ਗਡ ਕਿਤਾਬਾਂ ਦੀ ॥  
ਸਿਰ ਚਾਇਆ ਭਾਰ ਅਜਾਬਾਂ ਦੀ ॥  
ਪੜ ਨੁਕਤਾ ਛੋੜ ਹਿਸਾਬਾ ਨੂੰ ॥  
ਕਰ ਦੂਰ ਕੁਫਰ ਦਿਆਂ ਬਾਬਾਂ ਨੂੰ ॥

Bulleh Shah

Why are you reading piles of books?  
You have a heavy load of misfortunes on your head.  
Read just the useful.  
Leave aside all the calculations,

and the misguided people.

चार अठारह नौ पढ़े खट पढ़ खोया मूल ॥  
सुरत शब्द चीन्हे बिना ज्यों पंछी चंडूल ॥

Tulsi Sahib

Regarding reading, Tulsi Sahib then says: *A man may read the four Vedas, six Shastras, eighteen Puranas, and nine grammars, but this will not help him to meet God. Unless the soul comes to know the Shabad, he is like a Chandool bird that imitates the sounds he hears.*

Whatever a man reads without Nam, he winds up repenting for, and only adds to his shackles. By reading alone one cannot find freedom; on the contrary, thoughtless reading makes a man an egoist.

The bani referring to Paori, which has already been explained above, means a ladder (meditation) which takes us from one level to the next higher level; and this is to be practiced in our day to day life.

Using the example of a ladder, Tulsi Sahib, Guru Nanak Dev Ji, Dadu Sahib, Kabir Sahib, and other Mahatmas have referred to the '*Inner Ladder*'. It passes through Sahansdal Kanwal,

Trikuti, and Daswan Dwar; taking us to Bhanwargupha. We are to go still further to Sach Khand. The ladder has three more rungs, which take us to the Invisible, Inaccessible, and Nameless Region. Reaching there, everything ends; the drop merging in the Ocean takes the shape of the Ocean. The soul gets engrossed in the Shabad, and reaches the rooftop of the Nameless Region. *Our journey comes to an end.*

Reaching that region, birth and death, pain and pleasure, etc., are no more. Only a peaceful and blissful environment exists there. The entire Bani is in the shape of Paori's (ladders). Unfortunately, a person keeps on reading, but never thinks what the bani is trying to convey. Some rare person ponders over it and reaches his original Home - the Nameless Region.

बाबे गूढ़ गुप्त मत भाखी । तुम ने कही सूझि तब आँखी ॥  
हम पौड़ी पढ़ने बिधि जाना । तुमने पौड़ी चढ़न बखाना ॥  
तुम्हारा बचन सत्त कर माना । पलक राम के हृदे समाना ॥

Palak Ram then says to Tulsi Sahib: *Through your explanations, I can now follow the hidden secrets of Santmat taught by Guru Nanak Dev Ji. I was under the false impression that reading the Paori of Gurbani was the way to liberation, but you have made it clear to me that by getting Nam from*

*the Master, concentrating the mind, retracing the consciousness from the body, and stepping up the ladder inside; that is how one reaches the door of liberation.*

Guru Sahib has taught to 'step up the inner ladder', but people would rather read the Paori of Gurbani. Reading religious books without having received Nam makes a man an egoist. Palak Ram then said, *Now I follow that the real teachings of Guru Nanak Dev Ji are much different; and we worldly people do not understand that.*

॥ बचन तुलसी साहिब ॥

॥ चौपाई ॥

पलकराम पुनि हौ तुम साधा । बूझी बाबे बचन समाधा ॥

अस कोइ साध बिबेकी होई । संत मते को बूझै सोई ॥

Praising Palak Ram, Tulsi Sahib said, *You are intelligent and learned. That is why you could follow the teachings of Guru Nanak Dev Ji so quickly, and did not require discussions. Only a thoughtful sage can understand Santmat.*

संतन की जो बानी बिबेका । सोई साध को मिटि है धोका ॥

संत मते की राह नियारी । पलकराम तुम खूब बिचारी ॥

Tulsi Sahib then stated that the Bani of Saints and Mahatmas removes the doubts of sages. The

Path of Saints is different than worldly methods.  
Guru Sahib has said:

ਸੰਤ ਕਾ ਮਾਰਗੁ ਧਰਮੁ ਕੀ ਪਉੜੀ ਕੇ ਵਡਭਾਗੀ ਪਾਏ ॥

Adi Granth, P.622

The method of realizing God taught by Saints is  
unique. Some rare person will follow it.

*O' Palak Ram, you have followed it very well.*

ਜੋ ਕੋਝੁ ਸੰਤ ਸਰਨ ਮੇਂ ਆਵੈ । ਦੀਨ ਹੋਝੁ ਸੰਤਨ ਸਿਰ ਨਾਵੈ ॥

ਆਪਾ ਪੰਥ ਭੇਸ ਨਹਿੰ ਰਾਖੈ । ਫੁਫ਼ ਕਰ ਸਤ ਸਤ ਸਤ ਭਾਖੈ ॥

Tulsi Sahib then said, *Coming to the Sanctuary of Saints, one should put away the hurdle of ego and put aside his own methods, rituals, etc. One should be humble enough to bow down to Saints.* The third guru Guru Amar Das Ji says:

ਹਰਿ ਜੀਉ ਸਚਾ ਉਚੈ ਉਚਾ ਹਉਮੈ ਮਾਰਿ ਮਿਲਾਵਣਿਆ ॥

Adi Granth, P.123

The True Lord is the Highest of all.  
He alone subdues the ego  
and merges one in Himself.

We should leave the thinking of '*belonging to a particular path or religion*'. Leave aside '*what and*

*who you are'*. We should not pay attention to the caste of a Saint or Mahatma, but simply try and derive benefit from his teachings. Kabir Sahib has said:

जात न पूछीऐ साध की पूछि लीजीए ज्ञान ।  
मोल करो तलवार का पड़ा रहने दो म्यान ॥

Do not ask the caste of a Saint.  
Ask only about His Knowledge.  
Bargain for the sword and forget the sheath.

**Try to follow strictly the Teachings of Saints.**  
Swami Ji says:

और पहिचान करो मत कोई ।  
लक्ष अलक्ष न देखो सोई ॥  
शब्द भेद लेकर तुम उन से ।  
शब्द कमाओ तुम तन मन से ॥

Sar Bachan, 13:1:3,4

Do not ask for any other identification.  
Do not care what you see and what you do not see.  
You just receive Nam Dan from the Saint (Guru), and  
devote your mind and body to meditation!

**One should be humble when coming in the  
presence of Saints. Forgetting one's own caste and  
religion, one should strictly follow them.**

ਸੰਤ ਬਿਨਾ ਔਰ ਟੇਕ ਨ ਮਾਨੈ । ਪੰਥ ਟੇਕ ਸਭ ਝੂਠੀ ਜਾਨੈ ॥  
ਪੰਥਾ ਪੰਥੀ ਭੇਸ ਭੁਲਾਨਾ । ਤਾ ਸੇ ਸੰਤ ਮਤਾ ਨਹਿੰ ਜਾਨਾ ॥

After getting the support of Saints and Mahatmas, one should not look for any other support. The fifth guru preaches:

ਗੁਰ ਕੀ ਟੇਕ ਰਹਹੁ ਦਿਨੁ ਰਾਤਿ ॥ ਜਾ ਕੀ ਕੇਇ ਨ ਮੇਟੈ ਦਾਤਿ ॥

Adi Granth, P.864

Lean upon the support of the Guru day and night.  
No one can decrease His bounty.

The support of sects should be considered false. One should forget the customs and costumes of religions; these are hurdles on the Godward Path. False persons not knowing the Inner Path cannot guide others on the right path. The guised himself is misguided, so he misguides others. The guised person having only knowledge of Vedas is without inner bliss. Kabir Sahib writes:

ਕਬੀਰ ਬਾਮਨੁ ਗੁਰੁ ਹੈ ਜਗਤ ਕਾ ਭਗਤਨ ਕਾ ਗੁਰੁ ਨਾਹਿ ॥  
ਅਰਝਿ ਉਰਝਿ ਕੈ ਪਚਿ ਮੁਆ ਚਾਰਉ ਬੇਦਹੁ ਮਾਹਿ ॥

Adi Granth, P.1377

The Brahmin may be the Guru of the world,  
but he is not the Guru of devotees.



He rots and dies in the perplexities of the four Vedas.

जोगी दिगंबर सेवड़ा कपड़ा रंगे रंग लाल से ।  
वाकिफ नहीं उस रंग से कपड़ा रंगे से क्या हुआ ॥

Kabir Sahib ki Shabdawali, P.14

The yogi colors his clothes, but he is ignorant  
of the color one is dyed through meditation.  
Then what is the use of dying his clothes?

संत सरन पापी तरि जाई । जो निंदक आवै सरनाई ॥  
बिना संत नहिं लगै ठिकाना । यह बिधि बाबे कही बखाना ॥

Slandering is bad, and slandering of Saints is strictly prohibited in all the books; but if a slanderer comes to the Sanctuary of Saints, he too is liberated. *Without Guru one has nowhere to rest*; this is what Guru Nanak Dev Ji said.

The Third Guru, Guru Amar Das, has written:

ਕੋਈ ਨਿੰਦਕ ਹੋਵੈ ਸਤਿਗੁਰੂ ਕਾ ਫਿਰਿ ਸਰਣਿ ਗੁਰ ਆਵੈ ॥  
ਪਿਛਲੇ ਗੁਨਹ ਸਤਿਗੁਰੂ ਬਖਸਿ ਲਏ ਸਤਸੰਗਤਿ ਨਾਲਿ ਰਲਾਵੈ ॥

Adi Granth, P.855

If someone slanders the True Guru,  
and then comes seeking Guru's Protection;  
the True Guru forgives him for his past sins  
and unites him with the Saint's Congregation.

The ninth guru quotes the example of Ajamal the sinner, to make us understand:

ਅਜਾਮਲੁ ਪਾਪੀ ਜਗੁ ਜਾਨੇ ਨਿਮਖ ਮਾਹਿ ਨਿਸਤਾਰਾ ॥  
ਨਾਨਕ ਕਹਤ ਚੇਤ ਚਿੰਤਾਮਨਿ ਤੈ ਭੀ ਉਤਰਹਿ ਪਾਰਾ ॥

Adi Granth, P.632

Ajamal, known throughout the world as a sinner,  
was redeemed in an instant.

Says Nanak, remember 'Chintamani' (Nam),  
the Jewel that fulfills all desires,  
and you too shall be carried across and saved.

*O' Palak Ram, Guru Sahib has said that no one  
can reach his Real Home without the Saints.*

Tulsi Sahib touches on the point in the above lines, that if a person comes to the *Sanctuary of Saints* and *salutes humbly*, putting aside his religion and his particular colored clothes; if he takes the words of the Saints to be True; if he considers the Saint as his sole support; if he considers the support of all sects to be false; ... such a person, *even if he is a Great Sinner, crosses the worldly ocean by the Grace of the Saints.*

निंदक संत पातकी भारा । बाबे कहे न उतरै पारा ॥  
जो कोइ सत्त संत को जाना । ता की सूरति मिलै ठिकाना ॥  
बिना संत सूरति कहँ जाई । बिना संत संध कौन लखाई ॥

The slanderer of a Saint is a great sinner. In this context Guru Nanak Dev Ji says, '*he cannot be liberated*'. *He who considers the Saint as True, will be merged with God.*

*O' Palak Ram, where will the soul go without a Saint? Who will guide him without a Saint? O' Palak Ram, listen carefully: The person who slanders a Saint is a great sinner. Even coming in contact with him is a sin.* Kabir Sahib has said:

गुरु निंदक नारायण होई । ताँ का मुख न देखो कोई ॥

If the god Vishnu slanders the Guru,  
do not go near him.

The soul that is a firm believer of a Saint will go to his Real Home; there castes will be left behind. A man may try hard, but he cannot get *Real Knowledge* without Saints. Whosoever has met God, has met Him by the Grace of Saints. A devotee will get *Spiritual Knowledge* and *Spiritual Attainment* through Satguru only.

॥ पलकराम उवाच ॥

॥ दोहा ॥

पलकराम तुलसी कही, समझि लखी बिधि खूब ।  
रोम रोम में रमि रहा, नानक साह महबूब ॥

Palak Ram followed each and every thing told to him by Tulsi Sahib. Guru is always in the thoughts of a person who goes to *Guru's Sanctuary*. Whichever direction he looks, he finds his Guru there. Some Urdu poet has said:

जिधर देखता हूँ उधर तू ही तू है ।  
हर इक शै में जलवा हू ब हू है ॥

Wherever I look, I find you there.  
In each and every thing, I see your Presence.

सब में नानक रमि रहा, कही बाबे मुख आप ।  
चर और अचर बताइया, दूजा लखै सो पाप ॥

Tulsi Sahib explains: *Guru Nanak Dev Ji says that God permeates everything. He is Omnipresent, but we cannot see Him with our physical eyes. Christ also says 'Open your third eye', and Saint John says, 'If thine eye be single, thy whole body will be full of light'.*

The center of the two eyes is called shiv netra, tenth gate, third eye, nukta-e-svaidda, eye of

gaib, divya chakshu, divya drishti, single eye, etc., etc.

Guru Nanak Dev Ji has described the inner secret as *sentient*; and wearing saffron colored clothes and hypocrisy as *insentient*. He is a sinner who guides people who are searching to meet God toward inanimate rituals, wearing particular colored clothes and hypocrisy.

॥ बचन तुलसी साहिब ॥

॥ सोरठा ॥

नानक कही पुकार, पलकराम बिधि ग्रन्थ में ।

मैं बसूँ सब के माहिं, नानक ये मुख से कही ॥

Tulsi Sahib then said, *O' Palak Ram, Guru Nanak Dev Ji said: God is in each and every creature. He is present in every particle, and His Divine Radiance is present in all. Living beings of the world have been created by Him - and He is sitting in all. That Unseen is present in all: and we can only meet Him inside ourselves. Like oil in the sesame seed or fire in the stone, God is in each body, but He is not visible.*

॥ चौपाई ॥

पलकराम सुनियौ बिधि रीती । पंथ भेष सब करे अनीती ॥

कहि नानक मैं सब के माहीं । ये चेला करे कौने राही ॥

*O' Palak Ram, all the sects have set up their own traditions. These 'sages' wearing saffron colored robes do not know where they are going... they are lost and mislead others.*

नानक बिना कोई जिव नहीं । ये चेला कस करे बनाई ॥  
जहँ नानक खुद आप बिराजा । सेवक कहै कौन बिधि साजा ॥

There is no *being* devoid of God, but without having the *Inner Experience*, how can one speak about it? Devotees say, *God has created the world in such a way that it is beyond the intellectual approach*. God is present in every being, but the disciples of the 'sages' in saffron colored robes cannot understand that God is Omnipresent. This whole show is His Creation; and it is He who is hiding in it.

सब में नानक आप समाना । तौ पुनि सभी गुरु सम जाना ॥  
ये बिधि या को बूझि बिचारा । जब होइ है जग से निरवारा ॥

God is present in every being. Those who know this, see Him. People knowing this secret live their lives in such a way that is unique and different to others.

नानक सब में आप बखाना । तुमने जेहि सेवक करि ठाना ॥  
ये तौ बड़ी अनीती जानौ । नानक को सेवक कर मानौ ॥

Tulsi Sahib goes on to say to Palak Ram that Guru Nanak Dev Ji disclosed the Great Secret - that God exists in every one. The sages wearing saffron colored robes considered Guru Nanak Dev Ji as a servant of God. Was this correct? No. This was an injustice against God's Law. Guru Nanak Dev Ji was not a sewak of God. God Himself came in the garb of Guru Nanak Dev Ji.

पंथ भेष याही में भूला । ये तौ कर्म भेद बिधि मूला ॥  
सब में स्वामी संत बतावा । तुम स्वामी के स्वामि कहावा ॥

The followers of sects and 'guised sages' have forgotten that the world is a game of good and bad karmas (actions). Whatever one sows, so shall one reap. Goswami Tulsi Das writes in the Ramcharitmanas:

करम प्रधान विस्व करि राखा ।  
जो जस करइ सो तस फल चाखा ॥

Shri Ramcharitmanas 2.218.2

God has enforced the law  
to judge good and bad deeds.  
Whatever one sows, so shall he reap.

Swami Ji also writes:

करम जो जो करेगा तू । वही फिर भोगना भरना ॥

Sar Bachan, 19:2:5

Whatever is done ...  
it is mandatory to undergo the results.

**Sahjo Bai writes that the cause of our birth  
and death is our karmas:**

पसु पंछी नर सुर असुर, जलचर कीट पतंग ।  
सबही उत्पत्ति करम की, सहजो नाना अंग ॥

Sahjo Bai ki Baani

Animals, birds, human beings, gods, devils,  
water animals, insects and moths ...  
Though all are in different shapes ...  
all are the product of karmas.

Living Beings are allotted 'lives' according to their karmas. The sadhus in saffron robes do not agree with this. Saints say that God lives in every being - but man considers himself above God. The sects and creeds are mistaken here; they forget that the world is controlled by karmas. Saints say that the Lord God is present in everyone, but people wearing saffron robes, consider themselves as Lord of Lords, and above God. Tulsi Sahib then



said to Palak Ram: *You are still ignorant of the Godward path.*

तुम निस्तार राह नहीं पाई । स्वामी को सेवक ठहराई ॥  
सेवक होइ नन्हा रहै भाई । स्वामी पद को दूर बहाई ॥

*O' Palak Ram, you have not followed the secret completely. You have named the Absolute Lord (Nanak) as 'servitor'. Some rare devotee can understand and visualize Swami Pad, the status and position of the Lord. Swami Pad is called the Nameless Region also. It is beyond the understanding of the sages in saffron robes. Guru Amar Das Ji says:*

ਕੋਟਿ ਮਧੇ ਕਿਨੈ ਪਛਾਣਿਆ ਹਰਿ ਨਾਮਾ ਸਚੁ ਸੋਈ ॥  
ਨਾਨਕ ਨਾਮਿ ਮਿਲੈ ਵਡਿਆਈ ਦੂਜੈ ਭਾਇ ਪਤਿ ਖੋਈ ॥

Adi Granth, P.769

Among millions, there is scarcely one  
who realizes the Name of the True Lord.  
O' Nanak, through Nam, greatness is attained...  
Whereas, in the Love of Duality all honor is lost.

ਮੋਟੇ ਭਯੇ ਬਹੇ ਜਗ ਮਾਹੀਂ । ਨਨ੍ਹੇਂ ਨੌਕਾ ਪਾਰ ਲਗਾਈ ॥  
ਚੀਨੀ ਬਾਰੂ ਮਾਹਿੰ ਗਿਰਾਈ । ਹਾਥੀ ਮੋਟੇ ਹਾਥ ਨ ਆਈ ॥

Tulsi Sahib says, *In this world, whosoever is rich and egotistical cannot gain anything from God. The little ones, the humble and polite ones; can cross this worldly ocean.* Persons possessing Truth and Love can cross this ocean on the boat of Nam. The First Guru says:

ਪਾਰਿ ਪਵੰਦੜੇ ਡਿਠੁ ਮੈ ਸਤਿਗੁਰ ਬੋਹਿਥਿ ਚਾੜਿ ॥

Adi Granth, P.1015

I have seen them crossing over there ...  
on the ship of the True Guru.

नन्हीं चींटी चुनि चुनि खाई । नन्हाँ रहै हाथ कछु आई ॥  
अब बाबे मुख साखि बताऊँ । एक साखि मुख भाखि सुनाऊँ ॥

If sugar is scattered in the sand, an elephant (an egoist) cannot pick it up... whereas an ant can easily pick the sugar up. Like this, a person without ego, having humility, can pick the sugar of Truth from the sand of the world. He obtains the Nam. Kabir Sahib says:

ਹਰਿ ਹੈ ਖਾਂਡੁ ਰੇਤੁ ਮਹਿ ਬਿਖਰੀ ਹਾਥੀ ਚੁਨੀ ਨ ਜਾਇ ॥  
ਕਹਿ ਕਬੀਰ ਗੁਰਿ ਭਲੀ ਬੁਝਾਈ ਕੀੜੀ ਹੇਇ ਕੈ ਖਾਇ ॥

Adi Granth, P.1377

The Lord is like sugar scattered in the sand.  
The elephant cannot pick it up.

Saith Kabir, the Guru has given me  
this sublime understanding,  
become an ant and feed on IT (Nam).

*O' Palak Ram, I will explain this to you  
through another example.*

॥ साखी ॥

नानक नन्हा होइ रहै, जैसे नन्हीं दूब ।  
बड़ी घास जरि जायगी, दूब खूब की खूब ॥

*One should behave like newly grown fine  
grass. If there is a fire in the jungle, the tall grass is  
burned, but the fine grass stays as it is. Tulsi Sahib  
says that the beings in this world should kill their  
ego and live in the Company of Saints.*

॥ चौपाई ॥

गुरू बने नहिं होइ गुजारा । चेला बनै मिलै कुछ सारा ॥  
अब दादू की साखि बताऊँ । दादू कही सोई बिधि गाऊँ ॥

*O' Palak Ram, One gains something by being  
humble and polite. If a man gets some power, he  
becomes egoistical and does not respect others.  
Becoming a guru, he has disciples and gets fed up  
with them as a father becomes fed up with his  
children - and says:*

बाप कहत बहुत सुख पाया ।  
जब बाप कहाया बहुत दुख पाया ॥

When I addressed my father as 'dad', I was happy.  
When my children addressed me as dad,  
I became miserable.

Tulsi Sahib narrates a story about Dadu Sahib, and explains what he had said:

॥ साखी ॥  
दादू मैं सब गुरु किया, पसु पंछी बनराया ।  
सुछम थूल खाली नहीं, सबही माहिं खुदाय ॥

*Dadu Ji said, After adopting a Guru, wherever I looked, I saw God in all the living beings and birds.*

As an Urdu poet writes:

जिधर देखता हूँ उधर तू ही तू है ।  
हर इक शै में जलवा हू ब हू है ।

Wherever I look, I find you there.  
In each and every thing, I see your Presence.

तुलसी तू मैं जो तजै, भजै दीन गति जोइ ।  
गुरु नवै जो सिष्य को, साध कहावै सोइ ॥2॥

Tulsi Sahib says *that a Guru who is humble and polite; who does simran and meditation and respects his disciples: that Guru is worthy to be called a Sage.*

Our shadow is bigger than we are, but when we bow down, it is cut in half. What is this shadow? It is our ego. This can be done away with when one surrenders to the Guru.

॥ चौपाई ॥

तुलसी तत मत सब के माहीं । गुरु बने कछु हाथ न आई ॥  
येहि बिधि सब सब संत पुकारा । चेला बनै होइ निरवारा ॥

Tulsi Sahib repeats the same thing: *Our body is made of five elements, and the soul is present in everyone.* Becoming a guru, no one gains anything. All the Saints say that 'being a disciple, one can be benefitted'. It means that one will be benefitted on this Path by being humble and polite.

तुलसी में अति नीच निकामा । मैं गुरु बिन कछु नाहिं बखाना ॥  
मैं किंकर संतन कर दासा । सतसंगति में सुना बिलासा ॥

To explain humility, Tulsi Sahib says, *I am worthless and mean. I cannot utter a single word without Guru's compassion. I am a servitor of the*

*servants of the Master. Listening to satsang I came to learn this. Guru Amar Das Ji prays to the Lord:*

ਰਾਮਾ ਹਮ ਦਾਸਨ ਦਾਸ ਕਰੀਜੈ ॥  
ਜਬ ਲਗਿ ਸਾਸੁ ਹੋਇ ਮਨ ਅੰਤਰਿ ਸਾਧੂ ਧੂਰਿ ਪਿਵੀਜੈ ॥

Adi Granth, P.1326

O' Lord, please make me the slave of your slaves.  
As long as there is breath deep within my mind,  
let me drink in the dust of the Holy.

ਅਸ ਅਸ ਸੰਤ ਸਬਨ ਮਿਲਿ ਗਾਏ । ਦਾਸ ਬਨੇ ਜਿਨ ਜਿਨ ਕਲੁ ਪਾਏ ॥  
ਤੁਲਸੀ ਤਾ ਸੇ ਪੰਥ ਨ ਕੀਨ੍ਹਾ । ਭੇਖ ਜਗਤ ਭਯਾ ਪੰਥ ਅਧੀਨਾ ॥

*Tulsi Sahib says, Not only me, but all the Saints and Mahatmas say that a humble and meek person will get benefitted from this Path.*

ਸੌ ਸਿਆਨੇ ਇਕ ਮਤ, ਮੂਰਖ ਆਪੋ ਆਪਨੀ ॥

A hundred wise persons will agree  
and have one opinion ...  
whereas foolish ones always differ with each other.

Tulsi Sahib says that he did not follow the path shown by sages wearing saffron colored clothes.

ਜੋ ਕਲੁ ਸੰਤ ਪੰਥ ਬਿਧਿ ਗਾਵਾ । ਸੋ ਬਿਧਿ ਪੰਥ ਕੋਊ ਨਹਿੰ ਪਾਵਾ ॥  
ਤੁਲਸੀ ਮੈਂ ਕਲੁ ਜਾਨੋਂ ਨਾਹੀਂ । ਪਲਕਰਾਮ ਤੁਮ੍ਹਰੀ ਸਰਨਾਏ ॥

Then Tulsi Sahib explained that *no one, including the sages in saffron robes and followers of sects, follow the path shown by the Saints*. Then addressing Palak Ram, he says that *he himself knows nothing; that it is all the result of Guru and God's compassion*.

मैं हों संत चरन की लारा । बन्दौ चरनन बारम्बारा ॥  
संत बिना कोउ देखि न आना । सत सत सुरति संत को माना ॥

*I have been in the company of Saints and repeatedly salute them. I do not see anything except them. I am always desirous of seeing them*. He goes on to say that he firmly believes that only the Saints are true.

मोरे ईष्ट भाव नहिं दूजा । संत समान और नहिं पूजा ॥  
तुलसी और इष्ट नहिं सूझै । सुरति संत चरन पर जूझै ॥

*Except the Saints, there is no other choice for me to worship. My soul is always engrossed in them. I cannot think of anything else*, says Tulsi.

जो कोइ कहै कह्यौ कस गाई । मैं तो संत चरन सरनाई ॥  
नानक कही येही बिधि बानी । संत चरन बिन और न मानी ॥

Let others say what they want to say. I, however, always guide people to stay in the refuge of Saints. Guru Nanak Dev Ji has also guided in

this way. There is nothing worth following except the teachings of Saints.

सुखमनि संत चरन बिधि गाई । देखौ नानक ग्रन्थ मंझाई ॥

और और जो संत अनेका । जिन सब राखि संत पद टेका ॥

One can be peaceful in the refuge of Saints. Guru Nanak Dev Ji has said this in his books. There are many Saints who have taken the support of Saints.

जो महात्मा भये अगारा । संत सरन सब सबी पुकारा ॥

संत से अधिक कोऊ नहिं राखा । देखौ सब संतन की साखा ॥

The Saints coming in olden days have also emphasized the importance of *the Sanctuary of Saints*. *The only caretaker in this world is Sant Satguru. No one can be like Him.* Read what the Saints say - *there is no other Protector like Him.*

॥ दोहा ॥

संत सरन सब सब तरे, बिना संत नहिं अंत ।

जा को संत लखाइया, पुनि तिन पायौ पंथ ॥

*Going to the Sanctuary of Saints, beings can cross the worldly ocean. A human being blessed with the wisdom of Saints follows the Truth and realizes God.*



देखौ आदि अनादि से, बेद न पावै पार ।  
तिरदेवा जोगी जती, सब कहै संत अगार ॥

From the very beginning to the end, the Vedas could not say anything about the *True Deathless Lord*. The yogis, ascetics, and the three deities favor this opinion also: *that the path of the Saints is the highest of all.*

संत लखी कोउ ना लखै, अगम रीति रस सार ।  
संत कृपा जेहि जेहि करें, सो जन उतरै पार ॥

No one can know the Secret of Saints. *Saints know the Secret of the Inaccessible Region*. They come here only to shower compassion and blessings on the worldly people. People blessed with their Grace cross the worldly ocean. Guru Granth Sahib says that *till this date, no one has met God without Saints, nor can anyone meet Him in future without a Saint.*

॥ छन्द ॥

संतन गति गाई अगम सुनाई । जिन जिन पाई पार भई ॥  
सब सब मिलि गावा महँ सुनावा । अगम अथाहा आदि कही ॥

Saints express themselves with an *open heart* about the Absolute Lord and the Inaccessible Region. *People understanding this secret have*

*crossed the worldly ocean. Those singing God's Praises say that He is Invisible and Inaccessible... True in the beginning and True in the end. The people understanding that Bani could meet God. Coming in the company of Saints, all their doubts are cleared.*

Go to the Saints and listen to their satsangs. It is helpful in realizing God. Without their Grace we cannot know the right Path.

देखौ निज बानी संत बखानी । जिन जिन जानी जानि लई ॥  
सतसंगति गाई भर्म छुटाई । संत सहाई राह दई ॥

Saints have explained the Inner Secrets in their Bani. People who are blessed with their Grace can understand it. Persons in the company of Saints, listening to It, can wash away their doubts. Saints help them, showing the inner path. The fifth guru Guru Arjun Dev Ji says:

ਸੰਤ ਸਹਾਈ ਰਾਮ ਕੇ ਕਰਿ ਕਿਰਪਾ ਦੀਆ ਮਿਲਾਈ ॥

Adi Granth, P.136

The Saints, the Lord's helpers, in their mercy, have united me with Him.

जग जीव न जानी अकथ कहानी । कोइ न मानी मार सही ॥  
कर्मन के मैले बहु रस पेले । कर कर चेले भार लई ॥

No one knows how God has created this world. The sadhus putting on saffron colored clothes, make their disciples worship them, and keep on carrying the weight of their karmas. They do not give the real knowledge of spirituality. They do not tell about that *Unspoken Story*: the *Unstruck Music* which is always being played in us. Some rare one knows about the *Unspoken Story*, the *Limitless Sound*.

मद मान पुजावै राह न पावै । चहुँ दिस धावै भर्म बही ॥  
सत रीत न जानी संत बखानी । सुन सुन ज्ञानी कर्म रही ॥

The sadhus in saffron robes guide the worldly people to honor them, but do not teach them the path of spirituality. Wandering in all four directions, they themselves are steeped in doubts, and keep others also in doubts. They are ignorant about the Real Path and the true manner of Saints. Listening to lectures, they gain knowledge, but they are stuck in doubts for their entire life.

को भाखै लेखा सुनै न एका । बाँधे टेका भेख बहे ॥  
जड़ पाहन पूजै और न सूझै । बूझन चेतन चित्त गहे ॥

If someone speaks the truth about God, people do not like to listen. Contrary to this however, they take the support of sages in saffron robes. They continue worshipping material things

and stones; not knowing anything else, they consider these the *Living God*.

सतसंग न जाना सुनै पुराना । मन बुधि बानी बाद बहे ॥  
तुलसी कहि गाई सत मत राही । जिन जिन पाई गाइ कहे ॥

They listen to the Puranas - the books of Hindu mythology, and behave accordingly. They do not know about Saints and their satsang, and so keep entangled in their mind and intellect.

### Significance of Satsang

Tulsi Sahib says that *whosoever has come to know the secret of God, has known it through Satsang only*. Goswami Tulsi Das says, *O' my Father, if the pleasures of heaven and liberation are put in one pan of the scale, and Satsang attended for a moment in the other pan; all the pleasures combined cannot be equal to a moment in Satsang*.

तात स्वर्ग अपवर्ग सुख धरिअ तुला एक अंग ।  
तूल न ताहि सकल मिलि जो सुख लभ सतसंग ॥

Shri Ramcharitmanas 5.4

According to an old story, Rishi Vashishth (a son of Brahma), visited Rishi Vishwamitra. To honor him Vishwamitra gave him the *fruit* of one thousand ashvamedh yajnas. When Vishwamitra

visited Vashishth, he gave Vishwamitra the *fruit* of satsang attended for just one ghaRi (24 minutes). Rishi Vishwamitra was offended, and said that *there was no comparison between gifts: the fruit of one thousand ashvamedh yajnas, and that of satsang for just one GhaRi?* It is an unbalanced give and take. The discussion continued. Who can judge the right? They went to the Sheshnag<sup>17</sup> under the earth. He said that he himself was helpless in this matter. Then they went to the Dhawal: *the Ox under the earth*. He said, *I am already carrying a big load of the Earth; what can I decide? Yes; if I am relieved a bit of this load I am carrying, then it is possible that I may be able to decide.* Vishwamitra gave (applied) the fruit of 60 thousand ashvamedh yajnas, but the earth did not move even a tiny bit. Vashishth said, take the fruit of one thousand yajnas given to me. Adding that, the earth still did not move. Then they were asked if they had something else. Vishwamitra said, *I have the Satsang of one ghaRi given by Vashishth.* Vishwamitra applied that, and history says that the earth moved up and relieved Dhawal. *Nothing more to prove!* The fruit of thousands of ashvamedh yajnas could not move the earth, but

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<sup>17</sup> *Shesh serpent: an epithet of god Vishnu*

---

the satsang of one ghaRi moved the earth up. *Now tell me what more do you want to know*, asked Vashishth? Rishi Vishwamitra was embarrassed. Saints attach great importance to *Satsang*.

॥ सोरठा ॥

ये गति अगम अपार, संत सार गति कस लखै ।  
सकै संत के साथ, पकै चरन चित में चखै ॥

The path leading to God is very difficult and far away. This is the gist of Santmat. Only those people can know this path who are in the company of Saints; and having firm belief in them keep going.

सतगुरु दीन दयाल, करि निहाल अगमन दिये ।  
रहै चरन बिधि चाल, गहि अकाल तुलसी किये ॥

Satguru is compassionate. He apprises the disciples of the Secret of the Inaccessible Region, and blesses them by his kindness. The disciple, following the method taught by Satguru, can surely realize the Deathless Being, the Sat Purush. Kabir Sahib says:

सतगुरु मिलि निरभय भया, रही न दूजी आस ।  
जाय समाना सबद में, सत्तनाम बिस्वास ॥

Meeting the Satguru, the disciple became fearless and ceased hoping for anything else.

Having faith in Satnam,  
he got merged in the the Shabad.

॥ चौपाई ॥

पलकराम अस कही बिचारी । दरसन किये भये सुख भारी ॥  
संत गती सुनि ग्रन्थ बखानी । तस तस तुलसी महिमा जानी ॥  
अस कहि पलक नैन भरि आये । हिरदे उमँगि दीन गति गाये ॥

Tulsi Sahib says, *O' Palak Ram, I have deeply thought this matter over and concluded that a Saint's Darshan is the source of happiness and bliss.* This experience has been described by Saints in their books. I too have come to know about the Greatness of Saints by these experiences. Guru Granth Sahib also says:

ਦਰਸਨੁ ਦੇਖਿ ਜੀਵਾ ਗੁਰ ਤੇਰਾ ॥ ਪੁਰਨ ਕਰਮੁ ਹੋਇ ਪ੍ਰਭ ਮੇਰਾ ॥

Adi Granth, P.742

Gazing upon the blessed vision  
of Your Darshan, I live.  
My karma is perfect, O' my God.

At another place Guru Arjun Dev Ji says:

ਦਰਸਨੁ ਭੇਟਤ ਪਾਪ ਸਭਿ ਨਾਸਹਿ ਹਰਿ ਸਿਉ ਦੇਇ ਮਿਲਾਈ ॥  
ਮੇਰਾ ਗੁਰੁ ਪਰਮੇਸਰੁ ਸੁਖਦਾਈ ॥  
ਪਾਰਬ੍ਰਹਮ ਕਾ ਨਾਮੁ ਦ੍ਰਿੜਾਏ ਅੰਤੇ ਹੋਇ ਸਖਾਈ ॥

Adi Granth, P.915

Receiving the blessed vision of His Darshan,  
all sins are erased, and He unites me with the Lord.  
My Guru is the Transcendent Lord, the Giver of Peace.  
He implants the Nam,  
the Name of the Supreme Lord God, within us.  
In the end, he is our help and support.

Tulsi Sahib said, *Like this I came to know the greatness of Saints*. Listening to this, Palak Ram's eyes became watery, and his mind was full of separation. Having great respect for Tulsi Sahib he started to praise him.

॥ ਸੋਰਠਾ ॥

ਪਲਕਰਾਮ ਕਹੈ ਬਾਤ, ਨੈਨ ਤਸੰਗਿ ਫੁਰਿ ਫੁਰਿ ਬਹੈ ।  
ਲਹੈ ਸ੍ਵਾਂਸ ਪਰ ਸ੍ਵਾਂਸ, ਬਹੈ ਨੀਰ ਧਾਰਾ ਸਹੀ ॥

Tulsi Sahib said that tears were falling from Palak Ram's eyes. He was sobbing a flow of love tears. His eyes were giving a message of his purity and piousness.



॥ चौपाई ॥

पलकराम बिधि ऐसी देखी । जैसे साधू बिरह बिबेकी ॥  
सतसंग कीन्ह लीन मत माहीं । जस जस साध रीति सत चाही ॥

Tulsi Sahib said that *Palak Ram's condition was like a loving, wise, and ascetic Sage. He listened to the Satsang and became lost in it.* Param Sant Kabir Sahib says:

प्रीति जो लागी घुलि गई, पैठि गई मन माहिं ।  
रोम रोम पिऊ पिऊ करै, मुख कि सरधा नाहिं ॥

I experienced love and got lost in it.  
Each small hair on my body was drenched in love,  
but I could not utter a word.

॥ दोहा ॥

पलकराम मत दीन गति, तुलसी कही बिचार ।  
साध लच्छ बिधि जस कहै, तस तस इन के लार ॥

Tulsi Sahib said that *after deep thought he knew that Palak Ram was a very humble person. Each person should become like a True Sage in character, deed, and temperament.* It means that if a person wishes to stand in the queue of True Sages, he should live the same inspired way of life.

॥ प्रश्न पलक राम ॥

॥ चौपाई ॥

जो कढ़ाव बिधि भेद बतावा । सो तौ सब सादृष्ट दिखावा ॥

वाह गुरु बिधि कही बनाई । सो भी बूझ समझ में आई ॥

Palak Ram then said to Tulsi Sahib, *You have beautifully explained to me the method of realizing God. I have followed the secret of union with God.*

गोरख की तुम कही बखाना । सो भी सत्त सत्त बिधि जाना ॥

चौरासी सिध नौ नाथ बतावा । बाबे साथ और बिधि गावा ॥

Palak Ram continued, *I believe the reality of the discussion with Gorakh, told by you. You have spoken about the meaningful explanation given by Guru Nanak Dev Ji about the nine Naths and the eighty-four Siddhs. I could follow that very well.*

पौड़ी सीढ़ी बाबे कहिया । या बिधि खूब खूब समझइया ॥

गुरु गोबिंद बिधि कही बखाना । सो भी साँच साँच कर माना ॥

*You have also explained to me the Paori, referred to by Guru Nanak Dev Ji. You say that Paori is the symbol of spiritual progress the soul has to attain. The method taught by Guru Nanak Dev Ji also, I believe to be true.*

दसवाँ महल कहा समझाई । सो भी बिधि सत्त दरसाई ॥  
तुलसी स्वामी बूझौ बाता । ग्रन्थ बिधी भाखौ बिख्याता ॥

*Your explanation about the tenth door also called Tenth 'Palace', is all correct. Palak Ram then requested of Tulsi Sahib, I am a person with little wisdom; please kindly explain again what the books describe about it.*

बाबे आदि ग्रन्थ कस भाखा । पौड़ी की बिधि कस कस राखा ॥  
पच ग्रन्थी सुखमनी बनाई । आसावार जपजी को गाई ॥

Palak Ram lovingly asks, *O' my Lord, how does the Paori work guiding one on the upward path?* This question of Palak Ram is absolutely right, because to go to the upper levels we need a ladder. Stepping on its rungs, we can reach our Real Home.

That ladder consists of five rungs. Starting from the third eye this ladder goes up to Sach Khand. There are Invisible, Inaccessible and Nameless Regions beyond it. One can reach these regions with the power of simran and meditation. Reaching the Nameless Region the spiritual journey comes to an end. *The drop getting into the Ocean becomes the Ocean.* The soul merges into the *Supreme Soul*; atma becomes Param-atma. *That is our Real Home.* There neither pain nor

happiness exist; *there is peace and peace alone.* Baba Nanak Ji has described this in Panch Granthi, Sukhmani Sahib, Asa di Var, and Japuji Sahib.

या कौ भेद कछु कहौ बुझाई । ग्रन्थ बिधी बाबे कस गाई ॥  
तुलसी स्वामी कहौ बिचारी । कहौ बखानि बाबे बिधि सारी ॥  
या कौ मो को भेद बतावौ । ग्रन्थ भाव बिधि बिधि दरसावौ ॥

Palak Ram requests of Tulsi Sahib: *Please explain that to me the method described in the holy books, and also described by Guru Nanak Dev Ji. Please explain in detail the secret hidden in it. Please explain to me the purpose, concept, and secret, in detail.*

॥ उत्तर तुलसी साहिब ॥

॥ चौपाई ॥

तुलसी कहै सुनौ हो स्वामी । निज मोहिं जानौ दास समानी ॥  
जो कछु बूझा बिधी बिधाना । सो ग्रन्थन बिधि कहूँ बखाना ॥

Tulsi Sahib then addresses Palak Ram as Lord, and says, *O' Lord, Listen to me attentively. Consider me as your servitor. Whatever I have read in books and heard in satsangs, I will tell you all that methodically.*

पिरथम आदि ग्रन्थ गति गाऊँ । ता का मता भेद दरसाऊँ ॥  
आदि ग्रन्थ बाबे अस भाखी । ता में कही कहूँ सब साखी ॥

*Tulsi Sahib says, First of all I will explain to you the secrets in Guru Granth Sahib. I will explain in detail the anecdotes told by Guru Nanak Dev Ji.*

आदि ग्रन्थ कह्यै या कौ नामा । आदि से बँधी ग्रन्थ जिव जाना ॥  
जड़ चेतन जिव ग्रन्थ बँधानी । जब रचना बैराट बखानी ॥

*God is called Nam in this Adi Granth. The beings bound with this book know this truth. Since the creation was expanded, the sentient beings have been bound with material things.*

आदि से जीव ग्रन्थ जड़ संगी । सो कह्यै आदि ग्रन्थ रस रंगी ॥  
आदि ग्रन्थ जड़ चेतन माहीं । ता कौ आदि ग्रन्थ बतलाई ॥

*From the very beginning, considering the books authentic, the beings have been bound with them. The books also describe the scenes called Jyoti and Shruti; and the Adi Granth also describes the sentient and material objects.*

अस बाबे मुख भाखी बानी । जड़ चेतन की गाँठी बँधानी ॥  
अब पुनि पाँच ग्रन्थ बिधि भाखा । सब बिस्तार कहूँ बिधि ताका ॥

*By his own tongue, Guru Nanak Dev Ji has uttered that the sentient and material things are bound together. Panch Granthi also describes*

this. Tulsi Sahib says, *I will tell you in detail whatever I have seen.* Goswami Tulsi Das also writes about this:

जड़ चेतनहि ग्रन्थि परि गई । जदपि मृषा छूटत कठिनाई ॥  
तब ते जीव भयउ संसारी । छूट न ग्रन्थि न होइ सुखारी ॥

Shri Ramcharitmanas 7.116.2,3

The material and sentient objects  
are knotted together.  
It is difficult to leave the falseness.  
The beings have become worldly.  
Neither can the knot be unfastened,  
nor can the beings be peaceful.

यह बैराट पाँच तत माहीं । पाँच तत्त तन बिधी बनाई ॥  
धरती पवन गगन और नीरा । अग्नि पाँच मिलि रच्यौ सरीरा ॥

Goswami Tulsi Das says:

छिति जल पावक गगन समीरा ।  
पंच रचित अति अधम सरीरा ॥

Shri Ramcharitmanas 4.10.2

This body is made of five elements:  
earth, water, fire, ether and air.

Guru Teg Bahadur also described this in his writings:

ਪਾਂਚ ਤਤ ਕੋ ਤਨ ਰਚਿਓ ਜਾਨਹੁ ਚਤੁਰ ਸੁਜਾਨ ॥  
ਜਿਹ ਤੇ ਉਪਜਿਓ ਨਾਨਕਾ ਲੀਨ ਤਾਹਿ ਮੈ ਮਾਨੁ ॥

Adi Granth, P.1427

Your body is made up of the five elements; you are  
clever and wise; know this well.

Believe that you shall once again merge into the  
One from whom you originated, says Nanak.

ਪਾਂਚ ਤਤ ਮਿਲਿ ਗ੍ਰੰਥਿ ਬੰਧਾਨੀ । ਪਚ ਗ੍ਰੰਥੀ ਜੇਹਿ ਨਾਮ ਬਖਾਨੀ ॥  
ਪਾਂਚ ਤਤ ਜਡ ਚੇਤਨ ਸੰਗਾ । ਪਚ ਗ੍ਰੰਥੀ ਮੈਂ ਏ ਰਸ ਰੰਗਾ ॥

Books also prove that the whole world  
consists of five elements. This is the gist of Panch  
Granthi also.

ਏ ਬਿਧਿ ਬਾਬੇ ਕਰੀ ਬਖਾਨਾ । ਭੂਝੈਗੇ ਕੋਝ ਸੰਤ ਸੁਜਾਨਾ ॥  
ਪਿੰਡ ਬ੍ਰਹਮੰਡ ਦੋਰੁ ਸੇ ਨ੍ਧਾਰਾ । ਸੰਤ ਮਤਾ ਪੁਨਿ ਤਾ ਕੇ ਪਾਰਾ ॥

Guru Nanak Dev Ji has also talked about the  
same method; but it is confirmed that only some  
Saint or Mahatma will understand this.

This body is divided into four parts: Pind,  
And, Brahmand and Sach Khand (physical, astral  
and causal, causal-spiritual, and pure spiritual).  
Sach Khand is different from Pind and Brahmand.  
It is unique and above these.

पिंड ब्रह्मंड हता नहिं भाई । जब की भाखौं साखि सुनाई ॥  
जीवत निरखि नैन से देखा । मता संत का अगम अलेखा ॥

I will tell you about that time when Pind and Brahmand did not exist. There was no reference to these. The beings would see everything while living and come to know that the Path of Saints was Invisible and Inaccessible.

अब आसा के वार बताऊँ । ता की बिधी भेद समझाऊँ ॥  
पाँच ग्रन्थी जड़ चेतन आवा । ता कौ आसा वार बतावा ॥

### The Ballads of Shri Guru Granth Sahib

*Asa di Var* is a beautiful ballad captured at the end of Asa Rag<sup>18</sup> containing verses and meters written by Guru Nanak Dev Ji. This contains a few verses of Guru Angad Dev Ji as well. The writing is full of the praises of God, and is a mixture of meters<sup>19</sup> and verses<sup>20</sup>. It is well known by the name of 'Var'. Like this there are 22 Vars which contain different melodies:

- |    |          |   |
|----|----------|---|
| 1. | Siri Rag | 1 |
| 2. | Maajh    | 1 |

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<sup>18</sup> *Asa is a title name and Rag = melody*

<sup>19</sup> *Paori in Punjabi language*

<sup>20</sup> *Shlok in Punjabi language*



3.	GaoRi	2
4.	Aasa	1
5.	Goojri	2
6.	BihaagRa	1
7.	Vadhans	1
8.	Sorathi	1
9.	Jaitsari	1
10.	Soohi	1
11.	Bilaaval	1
12.	Raamkali	3
13,	Maaroo	2
14.	Basant	1
15.	Saarang	1
16.	Malaar	1
17.	KaanRa	1

A very practical method is explained in Asa di Var. Through this method, an ordinary man can reach the highest level of human life. Coming in contact with a Guru a man is changed into God. Tulsi Sahib says, *I understand the secret given in Asa di Var*. Whatever is said about the material and sentient objects in Panch Granthi, the same things are explained in Asa di Var.

आसा वार बंधा जग माहीं । आसा पार की सुधी बिसराई ॥  
आसा पार की राह भुलाना । आसा वार कर्म लिपटाना ॥

Due to Asa, the desires of beings are bound up with the world. Due to hopes and desires, the beings have forgotten God and the *Godward Path*. In this world, hopes and desires have *involved* man in religion and rituals.

ता से आसा वार बतावा । आसा पार का मरम न जाना ॥  
तब से जीव भयौ संसारी । आसा पार सुधि नाहिं सम्हारी ॥

That is why Asa di Var is explained. Tulsi Sahib says, *I will explain the secret of Asa di Var. People could not understand this secret; that is why all beings are stuck in the circle of births and deaths: because they do not abandon their desires. No one understands that God can be realized only when one abandons desires.*

Goswami Tulsi Sahib writes:

ईस्वर अंस जीव अबिनासी । चेतन अमल सहज सुख रासी ॥  
सो माया बस भयउ गोसाईं । बँध्यो कीर मरकट की नाई ॥

Shri Ramcharitmanas 7.116.1,2

The immortal Soul is a Particle of God.

It is a Sentient Being

and a treasure house of Happiness.

However, it is under the control of Maya, and its condition is like a parrot in the control of a monkey.

यह बिधि तत्त ग्रन्थ जेहि माहीं । आसा वार बिधी यों गाई ॥

यह बिधि सतसंगति से पावै । मिलै संत बिधि सब दरसावै ॥

We come to know the *method* from spiritual literature, and the same is explained in Asa di Var. Going to a Saint's satsangs we also come to know about this. Go to the Saints. They will explain the *method* to you.

बिना संत किरपा नहिं पावै । मिलै संत विधि सबै लखावै ॥

यह सुखमनी बिधी बिधि गाया । जो जो बाबे ग्रन्थ बुझाया ॥

This is confirmed by all: *No one can know this Secret without Saints*. Meeting with the Saints, we come to know that all the Saints say the same thing. As the saying goes, a hundred wise men are unanimous in their opinion; while fools each have different opinions. Whatever is explained here has been expressed by Guru Nanak Dev Ji in his books.

इड़ा पिंगला सुखमन माहीं । स्वाँसा पवन चढ़ै तेहि राही ॥

पाँचौ मुद्रा साधै जोगी । इंद्री जीत छँड़ै रस भोगी ॥

Ida, Pingla, and Sushmana are three veins. From the left nostril passing through left side of the spinal cord, Ida goes to the brain. The yogis practice pranayam through this vein. This nadi is called chander nadi, because the moon is its lord.

Pingla passes through the right side of the spinal cord and reaches the brain. This is called surya nadi because its lord is the Sun. Both these veins are involved with Kal. Yoga practice helps you to gain physical strength, but it does not help in God Realization. In the center of these there is another vein - named Sushmana. This vein is likened to *moon-sun-fire*. The soul, passing through this vein and going upward, hears the *Unstruck Music* and gets great pleasure. This is known as Brahm-Marg (the Way) or Maha-Path (the Big Path). The soul can meet God only by going through the Sushmana vein.

Here panch mudra points to the five sense organs. The yogis controlling the five mudras and the five sense organs forego the perversions of the world.

### Description of the Yogic Postures

मुद्रा पाँच बिधी बिधि साधै । सुखमनि मुद्रा धरै समाधै ॥

न्यारा न्यारा नाम बताऊँ । पाँचो मुद्रा पुनि दरसाऊँ ॥

Tulsi Sahib says, *O' Palak Ram, doing meditation and passing through Sushmana, one can control the five mudras and the five sense organs. Now I will tell you the names of these five Mudras.*

खेचरि भूचरि साधै सोई । और अगोचरि उनमनि जोई ॥  
उनमनि बसै अकास के माहीं । जोगी बास करै तेहि ठाहीं ॥

*'Khechari' is one of the yog mudras: the tongue is turned upward to touch the palate, and the sight is concentrated upwards between the eyes. Sitting with cross legs, and fixing the sight between both the eyebrows; collecting the pran and apan, is called 'Bhuchari'. 'Unmani' is a yogic posture in which pulling both the eyebrows, the sight is concentrated at the tip of the nose. In 'Agochari' posture the yogi sits in swastikasan/sukhasan, and breathes in and out; then concentrates the attention at the Agya Chakra. Then with the support of the two eyes they focus the mind at the tip of the nose. The yoga practice is limited to these postures. They do not know about the creation above.*

ये जोगी मति कहा पसारा । संत मता पुनि इन से न्यारा ॥  
जोगी पाँचौ मुद्रा साधै । इड़ा पिंगला सुखमनि बाँधै ॥  
सुखमनि घाट सुखमनी बताई । मानसरोवर आगे पाई ॥

The path of yogis can reach up to this level only; but the path of Saints shows the places beyond Mansarovar. Yogis control the five Mudras and they go up through Ida, Pingla and Sushmana. Tulsi Sahib says that yogis should control the five Mudras, i.e., the five sense organs.

जोगी मनसरोवर राखा । बाबे अम्मरसर तेहि भाखा ॥  
अम्मरसर है अगम के माहीं । न्हात अमर होइ संत बताई ॥

The last stage of yogis is Mansarovar, which has been described as Amritsar by Guru Nanak Dev Ji. Amritsar is inside us. The Perfect Masters say that by bathing there, a being becomes immortal; his cycle of coming and going is ended.

करि असनान अमरसर माहीं । अमर होइ बाबे अस गाई ॥  
जो चढ़ गये गगन के माहीं । ता का आवागमन मिटाई ॥

Guru Nanak Dev Ji says that Amritsar-Mansarovar is in Daswan Dwar, and whosoever bathes in that will become immortal. Those who do Bhajan and Simran, and go beyond Brahm; their circle of coming and going comes to an end. Reaching there, the soul attains the light of twelve suns.

सूरति चढ़े गगन को धाई । मानसरोवर घट में पाई ॥  
करि असनान हंस होइ जाई । हंस होइ पुनि घर को पाई ॥

The soul reaches Mansarovar in Daswan Dwar. That is beyond Trikuti. This Mansarovar is inside the body. After bathing in it the soul becomes a 'Hans' or 'Pure Soul'. Reaching here the soul is disconnected from Kal and its homeward journey begins. Guru Bani says:

ਕਾਇਆ ਅੰਦਰਿ ਅੰਮ੍ਰਿਤਸਰੁ ਸਾਚਾ ਮਨੁ ਪੀਵੈ ਭਾਇ ਸੁਭਾਈ ਹੇ ॥

Adi Granth, P.1046

Deep within the body is the true Pool of Ambrosial Nectar. The mind drinks it in with loving devotion.

ਚੌਥਾ ਪਦ ਹੰਸਾ ਸੋਝ ਪਾਵੈ । ਜੀਵਤ ਵਾਹ ਗੁਰੂ ਮਿਲਿ ਜਾਵੈ ॥

ਵਾਹ ਗੁਰੂ ਚੌਥੇ ਪਦ ਪਾਰਾ । ਸੋ ਚੇਲਾ ਵਾਹ ਗੁਰੂ ਨਿਹਾਰਾ ॥

Getting the form of a Hans, and progressing slowly, the soul reaches the fourth stage; and during its lifetime, gets united with Waheguru. Waheguru lives in the fourth stage, and the disciple reaching there has His Darshan.

### Literal meaning of the word Waheguru

ਜਬ ਲਗਿ ਵਾਹਗੁਰੂ ਨਹਿੰ ਪਾਵੈ । ਤਬ ਲਗਿ ਨਿਗੁਰਾ ਜੀਵ ਕਹਾਵੈ ॥

ਤੁਮ ਤਲਟੀ ਜਗ ਸਮਝ ਚਲਾਓ । ਜਗ ਕੋ ਪਾਨੀ ਨਹਾਨ ਬਤਾਓ ॥

How has the Power of Waheguru come into existence? This word 'Waheguru' has three parts: Vah, Gu and Ru. Vah means Praiseworthy, Unique. Gu means in the darkness; and Ru means Enlightens. *The Praiseworthy, the Unique Form, is that which Enlightens the darkness.* Here Tulsi Sahib has described Waheguru as Sant Satguru. Till one gets a Sant Satguru, he is considered to be 'guru-less'; his circle of births and deaths does not

end. The sadhus in saffron robes are leading people in the opposite direction. They say that bathing in the holy rivers is a way to salvation. Kabir Sahib helps us understand through the following example:

ਅੰਤਰਿ ਮੈਲੁ ਜੇ ਤੀਰਥ ਨਾਵੈ ਤਿਸੁ ਬੈਕੁੰਠ ਨ ਜਾਨਾ ॥  
ਲੋਕ ਪਤੀਏ ਕਛੁ ਨ ਹੋਨੈ ਨਾਹੀ ਰਾਮੁ ਅਯਾਨਾ ॥

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ਜਲ ਕੇ ਮਜਨਿ ਜੇ ਗਤਿ ਹੋਵੈ ਨਿਤ ਨਿਤ ਮੋਡੁਕ ਨਾਵਹਿ ॥  
ਜੈਸੈ ਮੋਡੁਕ ਤੈਸੇ ਓਇ ਨਰ ਫਿਰਿ ਫਿਰਿ ਜੋਨਿ ਆਵਹਿ ॥

Adi Granth, P.484

Nothing is gained by trying to please others;  
the Lord cannot be fooled.  
If salvation can be obtained by bathing in water, then  
what about the frog, who is always bathing in water?  
As is the frog, so is the mortal;  
he is reincarnated over and over again.

गृस्त फकीर जगत सब जावें । कुवा ताल हरदुआर अन्हावें ॥  
देखौ अमर एक नहीं भइया । न्हाए धोए सब जन्म गवाया ॥

Whether a family man or a mendicant, all consider bathing in the holy rivers as a way to salvation. Some bathe in the water of a particular river, and consider it a way to salvation; others bathe in a particular pond; others take a bath in



the Ganges at Haridwar. Guru Nanak Dev Ji has said:

ਨਾਵਣ ਚਲੇ ਤੀਰਥੀ ਮਨਿ ਖੋਟੇ ਤਨਿ ਚੋਰ ॥  
ਇਕੁ ਭਾਉ ਲਥੀ ਨਾਤਿਆ ਦੁਇ ਭਾ ਚੜੀਅਸੁ ਹੋਰ ॥  
ਬਾਹਰ ਧੋਤੀ ਤੂਮੜੀ ਅੰਦਰਿ ਵਿਸੁ ਨਿਕੋਰ ॥  
ਸਾਧ ਭਲੇ ਅਣਨਾਤਿਆ ਚੋਰ ਸਿ ਚੋਰਾ ਚੋਰ ॥

Adi Granth, P.789

Guru Sahib uses the example of the gourd. He says, *the gourd looks beautiful on the outside, but it is bitter on the inside*. Even if the outside is washed, it still remains bitter. Similarly, the dirt of the body is washed away by taking a bath - but the evil tendencies of the mind, the hopes and desires, hatred and ego; these are not destroyed. The being does not get rid of these by washing outside. People keep on bathing in the holy waters for a whole lifetime, but to what purpose? They simply waste their precious life. Kabir Sahib says:

ਹ੍ਰਿਦੇ ਕਪਟੁ ਮੁਖ ਗਿਆਨੀ ॥ ਝੂਠੇ ਕਹਾ ਬਿਲੋਵਸਿ ਪਾਨੀ ॥  
ਕਾਇਆਂ ਮਾਜਸਿ ਕਉਨ ਗੁਨਾਂ ॥ ਜਉ ਘਟ ਭੀਤਰਿ ਹੈ ਮਲਨਾਂ ॥  
ਲਉਕੀ ਅਠਸਠਿ ਤੀਰਥ ਨਹਾਈ ॥ ਕਉਰਾਪਨੁ ਤਉ ਨ ਜਾਈ ॥

Adi Granth, P.656

In your heart there is deception;

yet in your mouth are words of wisdom.  
You are false... why are you churning water?  
Why do you bother to wash your body  
when your heart is still full of filth.  
The gourd may be washed at the sixty-eight sacred  
shrines; but even then, its bitterness is not removed.

**As the gourd does not leave its bitterness  
even after washing; the mind does not get purified  
after taking a bath in the holy rivers.**

**The mind is cleansed by the Nam received  
from Guru. After receiving Nam, you have to love  
your Guru. Swami Ji says:**

गुरु की प्रीत कर पहिले । बहुरि घट शब्द को सुनना ॥  
मान दो बात यह मेरी । करें मत और कुछ जतना ॥

Sar Bachan, 19:2:10,11

First you should love your Guru;  
then attach your mind to the Sound Current.  
No other method will control the mind.

**First love your Guru... then connect your  
mind to the Sound Current. There is no other way  
to control the mind.**

कोटि जतन से यह नहिं माने । धुन सुन कर मन समझाई ॥

Sar Bachan, 9:9:1

Tulsi Sahib tries to explain to Palak Ram that the evils of the mind cannot be curbed by bathing in outside ponds. It can be possible only through meditation on Nam and listening to the Sound Current. It is written in Guru Granth Sahib also:

ਰਾਮ ਨਾਮਿ ਮਨੁ ਬੇਧਿਆ ਅਵਰੁ ਕਿ ਕਰੀ ਵੀਚਾਰੁ ॥

Adi Granth, P.62

My mind is pierced through by the Name of the Lord.  
What else should I contemplate?

जप परमारथ बाबे गावा । जब जिव चढ़ै गगन पर धावा ॥

जपजी को परमारथ याही । सूरति सुखमनि घाट अन्हाई ॥

*O' Palak Ram, Guru Sahib has said in Japuji Sahib, Repeating the Nam given by Guru constitutes your 'Spiritual Earnings'. By doing Simran, the soul gets concentrated and passing through the Sushmana Nari, it goes up and bathes in the Dust of the Feet of the Shabad Guru. Paltu Sahib has said:*

नूर धूड़ जा के मस्तक लागै ।

पलटू वा के पूरन भागै ॥

Goswami Tulsi Sahib has said in Shri Ramcharitmanas:

श्रीगुरु पद नख मनि गन जोती ।  
सुमिरत दिव्य दृष्टि हियं होती ॥

Shri Ramcharitmanas 1.0.3

सुरति जपै परे रित माहीं । जपजी को परमारथ याहीं ॥  
सुखमनि बाबे सुरति चढ़ाई । सो जपजी परमारथ गाई ॥

Tulsi Sahib says that *human beings stay involved in outside rituals, worship, reading, austerities and penances. Guru Sahib has preached in Japuji Sahib that one should repeat the Nam. Taking the soul in the Sushmana Nari through jap is considered correct by Guru Sahib. Guru Granth Sahib says:*

ਭਰੀਐ ਹਥੁ ਪੈਰੁ ਤਨੁ ਦੇਹ ॥ ਪਾਲੀ ਧੋਤੇ ਉਤਰਸੁ ਖੇਹ ॥  
ਮੂਤ ਪਲੀਤੀ ਕਪੜੁ ਹੋਇ ॥ ਦੇ ਸਾਬੂਣੁ ਲਇਐ ਓਹੁ ਧੋਇ ॥  
ਭਰੀਐ ਮਤ ਪਾਪਾ ਕੈ ਸੰਗਿ ॥ ਓਹੁ ਧੋਪੈ ਨਾਵੈ ਕੈ ਰੰਗਿ ॥

Adi Granth, P.4

When the hands, feet, and body are dirty ...  
water will wash away the dirt.  
When clothes are soiled and stained by urine ...  
soap will wash them clean.  
But when the intellect is stained and polluted by sins,  
it can only be cleansed by Love of the Name.

पढ़े गुने कछु हाथ न आवा । पढ़ पढ़ बादै जनम गँवावा ॥  
सुखमनि मारग संत के पासा । सुरति संत लख चढ़ै अकासा ॥

Reading and writing is of no use. It is but a waste of one's life. Swamiji says:

पानी मथे हाथ कछु नाहीं । क्षीर मथन आलस भारा ॥

Sar Bachan, 14:12:11

Reading is just like churning water; though the world considers it useful. Meditating on Nam is like churning milk - but the worldly people are too lazy to do it. The teachings of the Saints explain about the *Inner Body*.

या कौ भेद संत से पावै । जो वे मिलैं घाट बतलावैं ॥  
सुखमनि राह संत नित जावैं । परमारथ जप राह लखावैं ॥

The Saints know the inner secrets. One who keeps their company obtains this Knowledge. God-Realization is called The Way to Sukhmani; Sukhmani means 'Jewel of Comfort'. Sukhmani is a Bani in Guru Granth Sahib which provides comfort to the mind. This Bani is in Gaori Rag and was written by Guru Arjun Dev Ji. Each day the Saints tread the Way guided by Sukhmani - and lead others on it.

ये बिधि भेष पंथ में नाहीं । भाखै जाति पंथ बिधि राही ॥  
जैसे जगत जाति को माना । तैसे पंथी जाति बखाना ॥

This *True Spiritual Path* is not contained in the books of the saffron robed sadhus. Wearing costumes and following Shariyat (religious law) will not help to meet God. Sadhus of different paths have entangled the world in castes... and the world considers it true. The heads of religions and the saffron robed sadhus give more importance to caste systems than to spirituality.

पलकराम सुनियौ चित लाई । ये विधि बाबे संत लखाई ॥  
तुम तो पड़े पंथ के माहीं । जाति पांति लेखे की राही ॥

*O' Palak Ram, listen carefully! Guru Sahib has spoken the Truth in his Bani, but leaving that aside, we establish separate sects and divide the world into different castes. Castes and creeds have no significance here. Kabir Sahib says:*

जात पात पूछे न कोय । हरि को भजे सो हरि का होय ॥

Sain Bulleh Shah has also written:

ਅਮਲਾਂ ਉਤੇ ਹੋਣ ਨਬੇੜੇ ਖੜੀਆਂ ਰਹਣਗੀਯਾਂ ਜਾਤਾਂ ॥

At another place Kabir Sahib has written:

जात न पूछीऐ साध की पूछि लीजीए ज्ञान ॥  
मोल करो तलवार का पड़ा रहने दो म्यान ॥

After death, where our accounts are settled,  
no one will ask about our caste;

our karmas alone will be considered.

Some sugercane have twists in them, but that doesn't affect the sweetness of their juice. King Janak was initiated by Ashtavakra who had 'eight twists' in his body; but the *Power of Nam* he had was without a twist. We are not to pay attention to the twists of the body, but only the qualities.

### Story of King Pipa

Raja Pipa was a kshatriya<sup>21</sup> Rajput<sup>22</sup> king. He wished to realize God, but he was an egoist. He wanted to get initiation from Saint Ravi Das, but he was conscious of public opinion. When a surgeon operates on a patient, he tries to remove all the pus and infection without caring for the cries of the patient. Like that, before initiation, Saints remove all the doubts and misunderstandings from the disciple's minds; then, after cleansing the disciple's heart, they put Nam in it.

Similarly, Guru Ravi Das Ji removed the pride of elegance from King Pipa's heart. One day, when everyone had gone to the fair, Raja Pipa,

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<sup>21</sup> *An Indian warrior class*

<sup>22</sup> *A clan of the warrior class*

thinking no one would see him, went to Guru Ravi Das Ji to request Nam Dan. On the king's arrival, Guru Ravi Das Ji thought to himself that *since it would be difficult for a king to do meditation, he should give him something from his own Spiritual Earnings*; so he put some leather water into the hands of the king and asked him to drink that. Due to his ill feelings and doubts, Raja Pipa thought that Guru Ravi Das Ji wanted to turn him into a low caste cobbler; so pretending to drink the water, he cupped his hands up to his mouth, then let the water soak into his clothes. He could not understand the 'kindness' of a Guru who gave him this 'Nectar' to drink. The leather water left stains on his clothes, so the king gave the clothes to the washerman. The washerman observed that the clothes were costly and asked his daughter to suck the stains and keep spitting. By sucking the Nectar the daughter received Spiritual Power and started talking about Khand and Brahmand. She became a famous Mahatma. Hearing about this girl, the king went to visit her. On the king's arrival the girl stood up to honor him, but the king said, *I have not come to a washerman's daughter, but to a Mahatma; why have you stood up to welcome me?* The girl said, *I have not gotten up to welcome a king; but rather to express my gratitude to you for the Spiritual Power*



*I received from your clothes.* Hearing all this, the king became very upset; he started weeping and ran to Guru Ravi Das Ji. He related the whole story, and requested the Guru to give him that same 'gift' again. Guru Ravi Das Ji said, *You cannot get that Generosity again. Receive the Nam, and do meditation.* Now he was free from public opinion and his own ego. He received Nam, meditated upon It, and insisted upon the necessity of Guru. He said in his bani in Guru Granth Sahib:

ਜੋ ਬ੍ਰਹਮੰਡੇ ਸੋਈ ਪਿੰਡੇ ਜੋ ਖੋਜੈ ਸੇ ਪਾਵੈ ॥  
ਪੀਪਾ ਪ੍ਰਣਵੈ ਪਰਮ ਤਤੁ ਹੈ ਸਤਿਗੁਰੁ ਹੋਇ ਲਖਾਵੈ ॥

Adi Granth, P.695

The One who pervades the Universe  
also dwells in the body;  
whoever seeks Him finds him there.  
Pipa prays, the Lord is the Supreme Essence.  
He reveals Himself through the True Guru.

*O' Palak Ram, we should not see the caste of our Guru at the time of initiation. The disciple should only be concerned with Guru's Knowledge.*  
At another place Tulsi Sahib has written:

बड़े बड़ाई पाय कर रोम रोम हंकार ।  
सत्गुरु के परचे बिना चारो बरन चमार ॥

Sant Bani Sangrah, 1, P.210

Earning respect and honor, one becomes full of ego.  
But without the Sanctuary of Guru  
all the four castes are low.

**Paltu Sahib has also said the same:**

पलटू ऊँची जात कौ जनि कोई करै हँकार ।  
साहिब के दरबार में केवल भगति प्यार ॥

Paltu Sahib ki Bani, Kundli 218

Do not be proud of your high caste.  
Devotion and Love alone  
have significance in God's Court.

पंथ राह कछु अगम कहाई । पंथ अगम बिधि बाबे गाई ॥  
सूरति बाबे अगम लखावा । सूरति चढ़ी गगन पर धावा ॥

*O' Palak Ram, followers of Guru Nanak Dev Ji talk about the Inaccessible (Region), but Guru Nanak Dev Ji has also referred to the Invisible and the Nameless (Region). He is referring to those things which are beyond the reach of mind and intellect. Guru Nanak Dev Ji has explained in his bani the method to ascend to the spiritual realms.*

Tulsi Sahib has repeatedly referred to the Inaccessible Region. Inaccessible means "that which is beyond the reach of mind and intellect". When we sit for meditation, we cross the sun, the moon and stars, and reach Sahansdal Kanwal. Next comes the crooked and difficult way of the Central Canal, which we have to go through. Kabir Sahib has referred to it like this:

ਕਬੀਰ ਮੁਕਤਿ ਦੁਆਰਾ ਸੰਕੁੜਾ ਰਾਈ ਦਸਵੈ ਭਾਇ ॥  
ਮਨੁ ਤੋ ਮੈਗਲੁ ਹੋਇ ਰਹਾ ਨਿਕਸਿਯਾ ਕਿਉ ਕਰਿ ਜਾਇ ॥

Adi Granth, P.1367

Kabir, the door of liberation is very narrow;  
less than the width of a mustard seed.  
Your mind is larger than an elephant.  
How will it pass through?

**Answering this question Kabir Sahib says:**

ਐਸਾ ਸਤਿਗੁਰੁ ਜੇ ਮਿਲੈ ਤੁਠਾ ਕਰੇ ਪਸਾਉ ॥  
ਮੁਰਚਿ ਦੁਆਰਾ ਮੋਕਲਾ ਸਹਜੇ ਆਵਉ ਜਾਉ ॥

Adi Granth, P.509

Kabir, if I meet such a True Guru  
who mercifully blesses me with the Gift;  
Then the door of liberation will open wide for me,  
and I will easily pass through.

With Guru's grace, after crossing the Central Canal, one reaches Trikuti. Brahm is the headquarters of the Vedas. Sitting here Niranjana, the fifth son of God, created the Vedas. Next, you see the *Plains in Sunn*. Bathing in Daswan Dwar the soul attains the light of twelve suns. This is known as Haoz-e-Kaosar, Haoz-e-khas, Parbrahm, Amritsar, Mansarovar, Triveni, Prayagraj, etc. Here the soul removes the sheaths of mind and illusion. Next come the *Plains of Maha Sunn* which are covered with the darkness of cruelties. According to Muslims, this is the place where Nectar exists. The soul, though having the light of twelve suns, is likened to someone carrying a candle on a pitch dark night.

After this comes a strange region called *Bhanwar Gupha*. After going through this, the soul reaches Sach Khand, or the *Region of Satnam*. Here the Sound of the Veena is heard. This region has the light of crores of suns; and reaching here the soul possesses the light of sixteen suns. Next come the Invisible and Inaccessible regions; and lastly comes the Nameless Region, which is called Nirala (the Unique). Guru Granth Sahib says:

ਤੂ ਅਕਾਲ ਪੁਰਖੁ ਨਾਹੀ ਸਿਰਿ ਕਾਲਾ ॥  
ਤੂ ਪੁਰਖੁ ਅਲੇਖ ਅਗੰਮ ਨਿਰਾਲਾ ॥

Adi Granth, P.1038

**Kabir Sahib has referred to the Invisible, Inaccessible and Nameless Regions in His Bani:**

आगे अलख लोक है भाई, अलख पुरुष की तहि ठकुराई ।  
अरबन सूर रोम सम नाहीं, ऐस अलख निहारा है ।  
ता पर अलख महल इक साजा, अगम पुरुष ताही को राजा ।  
खरबन सूर रोम इक लाजा, ऐसा अगम अपारा है ।  
ता पर अकहि लोक है भाई, पुरुष अनामी तहाँ रहवाई ।  
जो पहुँचा जानेगा वाही, कहन सुनन ते न्यारा है ।

Kabir Sahib ki Shadawali, Bhag 1, P.67

**Swami Ji has also referred to the Invisible, Inaccessible and Nameless Regions at many places in His Bani. He says:**

अलख लोक में सूरत साजी ।  
गम लोक को छिन में भाजी ॥  
पोहप सिंहासन क्या कहूँ महिमा ।  
जहाँ राधास्वामी ने धारे चरना ॥

Sar Bachan, 6:4:23,24

गगन पंथ मारग को पावै । ता कौ संत पंथ मत गावै ॥  
जाति पंथ में ये बिधि नाहीं । संत अजाति जाति नहिं जाही ॥

संत अजाति जाति नहिं मानैं । पंथ जाति बिधि एक न जानैं ॥  
भेष जाति पंथी के माहीं । संत अजाति अगम घर जाई ॥

The Teachings of the Saints are for the soul;  
and teach the method of traversing the inner path.  
Their Preachings are not for a special class  
or caste or sect. They are common for all.

Guru Arjun Dev Ji wrote:

ਖੜੀ ਬ੍ਰਾਹਮਣ ਸੂਦ ਵੈਸ ਉਪਦੇਸੁ ਚਹੁ ਵਰਨਾ ਕਉ ਸਾਝਾ ॥  
ਗੁਰਮੁਖਿ ਨਾਮੁ ਜਪੈ ਉਧਰੈ ਸੋ ਕਲਿ ਮਹਿ ਘਟਿ ਘਟਿ ਨਾਨਕ ਮਾਝਾ ॥

Adi Granth, P.747-748

He has said that in Kalyug people meditating on Nam  
will be liberated.

Guru Ravi Das Ji said that Truth in Sat Yug,  
Yagya in Treta Yug, and Worship in Dwapar were  
helpful in God Realization. All the three yugas  
had different methods. In Kali Yug however, only  
Nam can help in God Realization.

ਸਤਿਜੁਗਿ ਸਤੁ ਤੇਤਾ ਜਗੀ ਦੁਆਪਰਿ ਪੂਜਾਚਾਰ ॥  
ਤੀਨੋ ਜੁਗ ਤੀਨੋ ਦਿੜੇ ਕਲਿ ਕੇਵਲ ਨਾਮ ਅਧਾਰ ॥

Adi Granth, P.346

In those three ages, people held to these three ways.  
But in the Iron Age or Kali Yuga,

the Name of the Lord is your only Support.

**Goswami Tulsi Das Ji writes:**

कृतजुग सब जोगी बिग्यानी । करि हरि ध्यान तरहि भव प्रानी ॥  
त्रेताँ बिबिध जग्य नर करहीं । प्रभुहि समर्पि कर्म भव तरहीं ॥  
द्वापर करि रघुपति पद पूजा । नर भव तरहि उपाय न दूजा ॥  
कलिजुग केवल हरि गुन गाहा । गावत नर पावहिं भव थाहा ॥  
कलिजुग जोग न जग्य न ग्याना । एक अधार राम गुन गाना ॥

Shri Ramcharitmanas 7.102.1,2,3

Tulsi Sahib writes at another place, in Kalyug neither  
good deeds, worship without a Master, nor  
'knowledge' can unite one with God.

The only remedy is  
to adopt a Guru and get Ram-Nam.

**He further says:**

नहिं कलि करम न भगति बिबेकु । राम नाम अवलंबन एकू ॥

Shri Ramcharitmanas 1.26.4

One who meditates on Nam  
will cross the worldly ocean.

The result of Nam is clear in the Kali Yug.

सोइ भव तर कछु संसय नाहीं । नाम प्रताप प्रगट कलि माहीं ॥

Shri Ramcharitmanas 7.102.4

The Saints come from the Ocean of Sat Nam,  
which does not belong to any caste.  
Then how can the Saints have a caste?

**The tenth Guru, Guru Gobind Singh Ji said:**

ਹਰਿ ਹਰਿਜਨ ਦੁਈ ਏਕੁ ਹੈ ਬਿਬਿ ਬਿਚਾਰ ਕਿਛੁ ਨਾਹਿ ॥  
ਜਲ ਤੇ ਉਪਜ ਤਰੰਗ ਜਿਉਂ ਜਲ ਹੀ ਮਹਿੰ ਸਮਾਇ ॥

Dasam Granth

**The fifth guru, Guru Arjun Dev Ji writes:**

ਹਰਿ ਕਾ ਸੇਵਕੁ ਸੋ ਹਰਿ ਜੇਹਾ ॥  
ਭੇਦੁ ਨ ਜਾਣਹੁ ਮਾਣਸ ਦੇਹਾ ॥  
ਜਿਉ ਜਲ ਤਰੰਗ ਉਠਹਿ ਬਹੁ ਭਾਤੀ ਫਿਰਿ ਸਲਲੈ ਸਲਲ ਸਮਾਇਦਾ ॥

Adi Granth, P.1076

The Lord's servant becomes like the Lord.  
Do not think that because of his human body  
he is different.  
The waves of the water rise up in various ways,  
and then the water again merges in Water.

ਵਡਭਾਗੀ ਘਰੁ ਖੋਜਿਆ ਪਾਇਆ ਨਾਮੁ ਨਿਧਾਨੁ ॥  
ਗੁਰਿ ਪੂਰੈ ਵੇਖਾਲਿਆ ਪ੍ਰਭੁ ਆਤਮ ਰਾਮ ਪਛਾਨੁ ॥

Adi Granth, P.757



ਵਡਭਾਰੀ ਗੁਰੁ ਪੁਰਾ ਪਾਈਐ ॥ ਗੁਰ ਕਿਰਪਾ ਤੇ ਪ੍ਰਭੁ ਧਿਆਈਐ ॥

Adi Granth, P.563

ਜੋ ਪ੍ਰਾਨੀ ਨਿਸਿ ਦਿਨੁ ਭਜੈ ਰੂਪ ਰਾਮ ਤਿਹ ਜਾਨੁ ॥  
ਜ਼ਰਿ ਜਨੁ ਹਰਿ ਅੰਤਰੁ ਨਹੀ ਨਾਨਕ ਸਾਚੀ ਮਾਨੁ ॥

Adi Granth, P.1428

The Saints and Mahatmas come on a Mission to make the human beings meditate; and take them back to their home. They search for their souls here. Christ also said: *I came here to collect my marked sheep*. They come here with a list, and go back after liberating the 'listed' souls. The Saints do not come here to start religions or castes. Swami Ji said in his writings:

ਧਰੁ ਤੋ ਰੂਪ ਧਰਾ ਰੂਪੁ ਸਰ੍ਗੁਣ । ਜੀਵੁ ਤਬਾਰੁ ਕਰਾਓ ॥  
ਰੂਪੁ ਰੂਪੁਹਾਰਾ ਅਗਸੁ ਅਪਾਰਾ । ਸੋਝੈ ਅਬੁ ਦਰਸਾਓ ॥

Sar Bachan, 33:15:1,2

A disciple says to his Guru:  
Your body of five elements is to make us understand;  
but your Real Form is different  
and cannot be seen without Your Grace.  
Be kind enough to show me That Form.

Tulsi Sahib says, *Saints do not have a caste, nor do they ask the caste of their disciples at the*

*time of initiation. They come from the Ocean of Sat Nam; and the person going to their Sanctuary also gets merged in That Ocean. Saints talk about the Inaccessible which has no caste. Castes are considered up to Brahm. The Saints approach is beyond that. They are not concerned with castes.*

अगम पंथ चढ़ि अगम बतावा । अनुभौ भई संत गति गावा ॥  
पलकराम बिधि समझ बिचारा । भेष पंथ से भेद नियारा ॥

*That person alone who has reached the Inaccessible Region can tell about it. Saints have experience and knowledge about that; so they can shed light upon it. Saints and Mahatmas go 'inside' and explain to the world what they see. O' Palak Ram, listen carefully, the path of sadhus in saffron robes is different from that of Saints. Dadu Sahib says:*

ਦਾਦੂ ਦੇਖਾ ਦੀਦਾ ਸਭ ਕੋਈ ਕਹਿਤ ਸੁਨੀਦਾ ॥

Dadu Sahib has seen with his own eyes.  
All others say what they have heard.

**It is written in Guru Granth Sahib:**

ਸੰਤਨ ਰੀ ਸੁਣਿ ਸਾਚੀ ਸਾਖੀ ॥ ਸੋ ਬੋਲਹਿ ਜੋ ਪੇਖਹਿ ਆਖੀ ॥

Adi Granth, P.894

Listen to the true story of the Saints.  
They speak only of what they see with their own eyes.

**Guru Nanak Dev Ji said:**

ਜੈਸੀ ਮੈ ਆਵੈ ਖਸਮ ਕੀ ਬਾਣੀ ਤੈਸੜਾ ਕਰੀ ਗਿਆਨੁ ਵੇ ਲਾਲੇ ॥

Adi Granth, P.722

Saints speak according to  
the commands they receive inside.

### **Rules of Sufi Discipline**

ਪੰਥੀ ਜਾਤ ਜਗਤ ਬਯੋਹਾਰਾ । ਯਾ ਸੇ ਕਦੀ ਨ ਉਤਰੇ ਪਾਰਾ ॥  
ਕਰ ਕਢਾਵ ਹਲੁਵਾ ਬਨਵਾਯਾ । ਤਾ ਮੇਂ ਸੇ ਛੈ ਭਾਗ ਕਢਾਵਾ ॥

The Sufi Saints list the following four rules of  
the *Path and Meditation*:

1. Shariyat
2. Tarikat
3. Marfat
4. Hakikat

The Sufi Saints explain the four stages of  
Param Pad:

1. Nasut (Humanity): in which it is compulsory to follow the rules of Shariyat (Laws of the Muslim Religion).

2. Malkut (Good habits): in which one has to follow 'Tarikat' (the method taught by the Guru).
3. Jabrut (Power): this is where one achieves Marfat (self-realization).
4. Fana (To merge in God): In this stage one comes to know Hakikat (Truth), i.e., one attains to the True Form, and gets united with God.

The sadhus in saffron robes are bound up with Shariyat... they follow the religious laws. They can never cross the worldly ocean, as they do not know the *Inner Secret*. They make halva, offer one sixth of it, and consider this worship.

एक भाग गुरु पानी राखा । गुरु दरियाव ताहि को भाखा ॥

ऐसे अंध अचेत अबूझा । गुरु दरिया पानी में सूझा ॥

Sadhus, following the Udasin Mat, and many Sikhs also, offer karah prashad to God Varun<sup>23</sup> before distributing it to devotees. Followers of Gurbani consider this custom against the laws of the Sikh Religion. Pointing out this ignorance Tulsi Sahib says, *Keeping one sixth of the halva prashad to put in the water, and considering the river as a 'River God', shows that people are so*

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<sup>23</sup> *God Varun is the god of the waters.*

*ignorant that they consider Guru is the Form of the River. No, not so! He is sitting inside the disciple in the Shabad Form.*

Guru Angad Dev Ji has written about such practices in his bani also:

ਅੰਧੇ ਏਹਿ ਨ ਆਖੀਅਨਿ ਜਿਨ ਮੁਖ ਲੋਇਣ ਨਾਹਿ ॥  
ਅੰਧੇ ਸੇਈ ਨਾਨਕਾ ਖਸਮਹੁ ਘੁਥੇ ਜਾਹਿ ॥

Adi Granth, P.954

Do not call them blind  
who have no eyes in their head.  
They alone are blind, O' Nanak,  
who wander away from their Lord and Master.

ਗੁਰੁ ਦਰਿਆਵ ਰਾਹ ਨਹਿੰ ਜਾਨਾ । ਹਲੁਵਾ ਪਾਨੀ ਡਾਰ ਬਖਾਨਾ ।  
ਏ ਬਾਬੇ ਨਹਿੰ ਕਹੀ ਬਿਧਾਨਾ । ਗੁਰੁ ਦਰਿਆ ਪਾਨੀ ਮੈਂ ਜਾਨਾ ॥

They could not follow the Path shown by Guru, but  
instead, put halva in water.

Guru Sahib has not taught this path!

ਗੁਰੁ ਕਾ ਦਰ ਦਰਵਾਜਾ ਭਾਇ । ਤਾ ਕੋ ਗੁਰੁ ਦਰਿਆਵ ਬਤਾਇ ॥  
ਗੁਰੁ ਦਰ ਦਰਵਾਜਾ ਜੋ ਪਾਵੈ । ਸੁਖਮਨਿ ਘਾਟ ਅਮਰਸਰ ਨਹਾਵੈ ॥

Guru knows the way leading to God, and possesses the fathomless Power of a river. One who goes to the Perfect Master has access to the

door showing the way to God Realization. He will reach the *Jewel of Peace* that is the Tenth Gate. Bathing there in the Pond of Nectar, he rids himself of the bondages of Kal and Maya.

The person reaching Guru leaves this perishable world and goes to the enlightened world. He will bathe in Mansarovar and become a 'Pure Soul'.

This worldly ocean can only be crossed by riding the *Ship of Nam*.

गुरु के दर दरवाजे माहीं । चढ़ै सो गगन अगम घर जाई ॥  
जग गुरु दर दरयाव न चीन्हा । हलुवा पानी डार जो दीन्हा ॥

Considering the river as "God's abode", people put one share (of halva) in the water; whereas, with the help of Guru, one passes through the upper regions and the soul reaches the Inaccessible Region referred to by Tulsi Sahib. Guru Sahib asked this question to God:

मैं चतु उतरा बेग मैं पतु बेग निजु बहि सरब समाले ॥

Adi Granth, P.8

Where is your Abode?  
Where is the Door  
where You sit and look after the whole world?

वाह गुरू पानी में जाना । जाको हलुवा चढ़न बखाना ॥  
ऐसे बुद्धि हुई जग काला । हलुवा लै पानी में डाला ॥

People consider that Waheguru is seated in the water, so they put halva in it. You see how Kal beguiles the world?

वाह गुरू दरियाव न पावै । बिना संत कहौ को दरसावै ॥  
बाबे पानी गुरू न भाखी । देखौ दृष्टि ग्रंथ में साखी ॥

No one meets God without Guru. You cannot find Lord in the river. Guru Nanak Dev Ji's Bani does not say that you can meet God in the river, or in water.

बाबे कही राह सोई छूटी । पोल पोल सगरा जग लूटी ॥  
इक बट डंड बांस को पूजा । देखौ जड़ संग लगे अबूझा ॥

*O' Palak Ram, they have left the path taught by Guru Nanak Dev Ji. The sadhus in saffron robes entangle the world in doubts and start looting them. People start worshipping Banian and Bamboo trees; look how ignorant these people are! Leaving the Sentient Being (Lord) they start worshipping lifeless things.*

चेतन ब्रह्म कहे सब माहीं । झंडा जड़ हलुवा कहु खाई ॥  
अस अस मूल भर्म बस बूझा । संत मता कस मिलै अगूढ़ा ॥

Calling out that the 'Sentient Brahm' exists in everything, people hoist a rope on the Bamboo tree and offer it halva! The bamboo tree is not aware - how can it eat halva? Like this, living beings, stuck in misconceptions, are caught in the circle of births and deaths. The teachings of Saints are very simple, but the world is caught up in rituals. How can it draw benefit from the Teachings of the Saints?

नानक की जो बानी बूझै । तौ तुलसी सगरा मत सूझै ॥  
आप डूब और जगत डुबावा । आदि अंत का मरम न पावा ॥

Tulsi Sahib says that *to follow the Path of Saints completely, one needs to understand the Bani of Guru Nanak Dev Ji*. Those who do not understand the Path of Saints get drowned in the worldly ocean and take others along with them. Sadhus in saffron robes are stuck in doubts. They do not know the beginning or the end of Creation; thus they lead people on the wrong path.

अस अस अंध घुंध का लेखा । बाबे बचन नहीं कोई पेखा ॥  
तुलसी कहै नीच गति मोरी । सरनै पलक राम मैं तेरी ॥

*O' Palak Ram, this describes the blind men. No one has given proper thought to the teachings of Guru Sahib, for He has not concealed the Inner Secret.*



Tulsi Sahib then humbly says, *I am only an unskilled person who has come to your sanctuary.*

मोरी कहनी अबूझ न मानौ । मैं तुम्हरे चरनन लपटानौ ॥  
मैं किंकर संतन कर दासा । संत चरन बिन मोर न आसा ॥

Tulsi Sahib says, *the ignorant do not follow me as I am a servitor of the Saints alone and there is no other place for me except at Their Feet.*

॥ सोरठा ॥

पलक राम सुन ज्ञान, कहूं बयान समझाइ कै ।  
संतन करी बखान, सो बिधि बिधि तुम से कहूँ ॥

Tulsi Sahib says to Palak Ram, *I will explain the Teachings of Saints in a very simple way.* Here again Tulsi Sahib is pointing to the True Knowledge which exists in everyone. This Inner Knowledge can be obtained only after opening the inner eye. Neither can you open the inner eye, nor can you gain True Knowledge without the help of a Perfect Master.

॥ चौपाई ॥

सब्द ग्रन्थ सुन भाखि सुनाऊँ । संतन मुख बानी समझाऊँ ॥  
मन की लहर कहर को बूझै । जा को संत मता मत सूझै ॥

Tulsi Sahib says, *I am trying to make you understand the bani which is uttered by the Saints*

*and recorded in the books. Whoever understands these two hurdles: the 'waves of the mind' and 'anger', can follow the Path of Saints.*

सब्द साखि में कीन्ह बखाना । बूझै सज्जन समझ समाना ॥

Tulsi Sahib says that *the Saints have explained the secret of Shabad in detail in the verses of their banis. A rare person will follow it. Those who follow it after acquiring the understanding, will get merged in Shabad and become one with God.*

॥ सोरठा ॥

तुलसी संत सुजान, जानि समझि सुलटी कही ।

ये जग जान अयान, बिन समझे उलटी लगे ॥

Saints are wise and high class Mahatmas. They are straightforward, but people of the world are ignorant and don't follow the deep meaning in their teachings; their clear and simple talks seem to be just the opposite.

॥ चौपाई ॥

पलकराम इक सब्द सुनाऊँ । ता में सब बरतंत बुझाऊँ ॥

रमक रेखते में बिधि गाई । पलकराम सुनियौ चित लाई ॥

*O' Palak Ram, I will tell you the whole thing through one shabad, one rekhta. Listen to it carefully. Only a Perfect Master can explain it; one*

*can understand through Satsang. No one can understand it without Sant Satguru; only he can explain it.*

॥ रेखता ॥

अली इक बात सुन सुलटी । बिना समझै लगै उलटी ॥

कही सब संत ने बोली । गूढ़ मत गुप्त नहीं खोली ॥

Tulsi Sahib says to Palak Ram, *Ali! I will tell you a clear and straightforward thing which appears just the opposite until you follow it. Saints have explained it in their bani, but this hidden secret is not clearly explained, and can be known through Saints only.*

सुरत मन बुद्धि नहीं जावै । लखन में कौन बिधि आवै ॥

अरी नहीं बेद ने जानी । कहत कर नेत गोहरानी ॥

*The consciousness is under the control of mind and intellect; how then can it know God? God is Inaccessible, which means He is beyond mind and intellect. The Vedas do not know this secret because their reach is only up to Brahm, and therefore this secret is beyond their reach. They say neti-neti, which means this is not the end; there is Creation beyond this.*

जुगत जोगी नहीं जानी । ज्ञान नहिं ध्यान विज्ञानी ॥  
जगत और भेष नहिं जानै । पढ़े पंडित भरमाने ॥

*Yogis cannot know this secret by any method. This can only be known through 'Knowledge and Meditation' after receiving Nam from a Perfect Master. The world and the guised sadhus cannot know it. Even after so much reading Pandits still remain in the dark, yet think to themselves that they are 'very learned'. Guru Nanak Dev Ji says:*

ਪੜਿ ਪੜਿ ਗਡੀ ਲਦੀਅਹਿ ਪੜਿ ਪੜਿ ਭਰੀਅਹਿ ਸਾਥ ॥  
ਪੜਿ ਪੜਿ ਬੇੜੀ ਪਾਈਐ ਪੜਿ ਪੜਿ ਗਡੀਅਹਿ ਖਾਤ ॥  
ਪੜੀਅਹਿ ਜੇਤੇ ਬਰਸ ਬਰਸ ਪੜੀਅਹਿ ਜੇਤੇ ਮਾਸ ॥  
ਪੜੀਐ ਜੇਤੀ ਆਰਜਾ ਪੜੀਅਹਿ ਜੇਤੇ ਸਾਸ ॥  
ਨਾਨਕ ਲੇਖੈ ਇਕ ਗਲ ਹੋਰੁ ਹਉਮੈ ਝਖਣਾ ਝਖਣਾ ਝਾਖ ॥

Adi Granth, P.467

You may read and read loads of books;  
you may read and study vast multitudes of books.  
You may read and read boat-loads of books;  
you may read and read and fill pits with them.  
You may read them year after year;  
you may read them for as many months as there are.  
O' Nanak, only one thing is of any account; everything  
else is useless babbling and idle talk in ego.

सकल तिरलोक लौ गावै । निरंजन जोति ठहरावै ॥  
अगम रस रास नहिं सूझै । संत मत कौन बिधि बूझै ॥

People are trapped  
in the range of the three worlds;  
and the three worlds are stuck  
in Jyoti and Niranjana.  
Not drinking the Nectar from the Tenth Gate,  
how can they understand Santmat?

अस्त रवि होत अँधियारा । हिये मत रूप में सारा ॥  
मिलै गुरु गैल बतलावै । तिमर तन बीच से जावै ॥

There is *Light* and *God* in everyone, but we can see this only when we go inside. As it is all darkness after sunset, similarly, the darkness is inside of us due to *Ignorance*; thus we cannot see the Light. Guru knows this *Secret*; He shows us the Light and removes the darkness.

लखै तब संत के बैना । सुरति सुरमा खुलै नैना ॥  
तरक ताली खुलै ताला । निरखि तहँ होत उजियाला ॥

When a person accepts a Saint's words with an open heart, it is as if he were using collyrium in the eyes. It opens the inner eye... the Inner Path gets unlocked and is full of light. Guru Granth Sahib says:

ਗੁਰ ਕੁੰਜੀ ਪਾਹੁ ਨਿਵਲੁ ਮਨੁ ਕੋਠਾ ਤਨ ਛਤਿ ॥  
ਨਾਨਕ ਗੁਕ ਬਿਨੁ ਮਨ ਕਾ ਤਾਕੁ ਨ ਉਘੜੈ ਅਵਰ ਨ ਕੁੰਜੀ ਹਥਿ ॥

Adi Granth, P.1237

The key of the Guru opens the lock of attachment...  
in the house of the mind, under the roof of the  
body.

ਗਿਆਨ ਅੰਜਨੁ ਗੁਰਿ ਦੀਆ ਅਗਿਆਨ ਅੰਧੇਰ ਬਿਨਾਸੁ ॥  
ਹਰਿ ਕਿਰਪਾ ਤੇ ਸੰਤ ਭੇਟਿਆ ਨਾਨਕ ਮਨਿ ਪਰਗਾਸੁ ॥

Adi Granth, P.293

The Guru has given the healing ointment of  
spiritual wisdom and dispelled the darkness of  
ignorance. By the Lord's Grace, I have met a Saint.  
O' Nanak, my mind is enlightened.

Goswami Tulsi Das Ji describes it in Shri  
Ramcharitmanas like this:

गुरु पद रज मृदु मंजुल अंजन । नयन अमिय दृग दोष बिभंजन ॥

Shri Ramcharitmanas 1.1.1

The dust of Satguru's feet is beautiful,  
soothing, and nectar-like collyrium. It removes  
the abnormalities of the eyes (vision). Shri Guru  
Granth Sahib says: *Focus your attention inside.*

*Crossing the nebula and solar system and seeing the Light, the 'darkness of ignorance' leaves one.*

Guru Arjun Dev Ji says:

ਮਿਟੈ ਅੰਧੇਰਾ ਅਗਿਆਨਤਾ ਭਾਈ ਕਮਲ ਹੋਵੈ ਪਰਗਾਸ ॥  
ਗੁਰ ਬਚਨੀ ਸੁਪੁ ਉਪਜੈ ਭਾਈ ਸਤਿ ਫਲ ਸਤਿਗੁਰ ਪਾਸਿ ॥

Adi Granth, P.639

The darkness of ignorance shall be dispelled,  
O' Siblings of Destiny,  
and the lotus of your Heart shall blossom forth.

By the Guru's Word, peace wells up

O' Siblings of Destiny.

All fruits are with the True Guru.

ਅਧਰ ਘਰ ਸੁਰਤਿ ਚਢ ਧਾਕੈ । ਅਗਮ ਗਤਿ ਗੂਢੁ ਤਬ ਪਾਕੈ ॥  
ਸੁਰਤਿ ਜਬ ਤਲਟ ਕਰ ਬ੍ਰੜਾ । ਤਲਟ ਸਬ ਸੁਲਟ ਕਰ ਸ੍ਰੜਾ ॥

After applying the *dust*, the consciousness leaves the body and goes to Upper Realms. It will now be able to go where it could not previously go, and it will follow the Deeper Knowledge of Santmat. When the consciousness goes in and sees the Inaccessible Region, it comes to know that it is no more 'upside down'. Whatever looked upside down to it before, now starts appearing right-side up.

तुलसी तन बीच में हेरा । सुरति मन बुद्धि को फेरा ॥  
कहनि कछु और बिधि गावै । उलट की सुलट कर भावै ॥

Tulsi Sahib says that everything will be seen inside the body. When we concentrate and come behind the eyes, the soul will retrace and rise to the higher realms. Then we will come to know that this is the right position.

When the astronaut Rakesh Sharma reached the moon, Indira Gandhi asked, "How does the earth look?" Rakesh Sharma replied, "The earth is beautiful, shining, and is above us; the moon too is seen on it. Both look upside down." Like this, without going in, we imagine everything upside down.

॥ चौपाई ॥

तुलसी समझ बूझ मन लावै । तब उलटी सुलटी कर भावै ॥  
बिन सतसंग बिबेक न होई । संत बिना सूझै नहिं सोई ॥

Channelizing the mind by proper understanding, one can know what is right and what is wrong. One can know this Secret in the Sanctuary of a Saint. Paltu Sahib says: *There is a well, upside down, in the body.*

उलटा कुँआ गगन में तिस में जरै चराग ॥  
तिस में जरै चराग बिना रोगन बिन बाती ॥



छः रितु बारह मास रहत जरते दिन राती ॥

Paltu Sahib ki Bani – 1, Kundli 169

There is a well upside down, in the sky.  
A lamp is burning there without oil and wick.  
It keeps burning day and night  
for twelve months and the six seasons.

The secret described here looks upside down; but actually it is right. However hard you try, you cannot get the inner knowledge without the Saints. You will think that the inner scenes are upside down; however, upon going in, you will see they are right-side up.

झंडा तन बिच बीच बिचारा । गुरु दरियाव गगन के पारा ॥  
अम्मरसर में पैठि अन्हार्ई । से जिव सहज अमर हो जाई ॥

The place referred to by Paltu Sahib, is inside our body. The *Court of the River*, like Satguru, is above Parbrahm and beyond the sky. A being, bathing in the Amritsar in Daswan Dwar, becomes immortal, and takes his natural shape.

सो संतन ने नभ पर जोवा । तुम तलाब पानी तन धोवा ॥  
वा का सतगुरु से लछ पावै । दीन दया सोइ भेद बतावै ॥

The Saints have seen the Amritsar inside the body, and keeping in view the benefit to the

people, they instructed them to bathe in it. But people consider bathing in the outside tanks a way to liberation, and have established it as a custom. When a humble soul having love, goes in with the Grace of Satguru and looks at this Place, Satguru gives him the secret.

बेद मता संतन सम जानै । ऐसी मूर्ख बुद्धि बखानै ॥  
संत अंत बेदन नहिं जाना । देखौ सुखमनि बाबे बखाना ॥

Those who know the Vedas and worship them, consider Vedmat and Santmat as one and the same. Tulsi Sahib compares them with fools. The knowers of the Vedas do not differentiate between Vedmat and Santmat. The fifth Sikh Guru has described a Saint in Sukhmani Sahib, like this:

ਸਾਧ ਕੀ ਮਹਿਮਾ ਬੇਦ ਨ ਜਾਨਹਿ ॥ ਜੇਤਾ ਸੁਨਹਿ ਤੇਤਾ ਬਖਿਆਨਹਿ ॥  
ਸਾਧ ਕੀ ਮਹਿਮਾ ਤਿਹੁ ਗੁਣ ਤੇ ਦੂਰਿ ॥ ਸਾਧ ਕੀ ਉਪਮਾ ਰਹੀ ਭਰਪੂਰਿ ॥  
ਸਾਧ ਕੀ ਸੋਭਾ ਕਾ ਨਹੀ ਅੰਤ ॥ ਸਾਧ ਕੀ ਸੋਭਾ ਸਦਾ ਬੇਅੰਤ ॥

Adi Granth, P.272

The glory of the Holy people  
is not known to the Vedas.  
They can describe only what they have heard.  
The greatness of the Holy people  
is beyond the three qualities.

The greatness of the Holy people is all-pervading.  
The glory of the Holy people has no limit.  
The glory of the Holy people is infinite and eternal.

बेद मता जो मूढ़ ठहरावै । संत का मता गूढ़ नहिं पावै ॥  
या का सब्द साखि बतलाऊँ । पलकराम तोहि भाखि सुनाऊँ ॥

*Tulsi Sahib says, ignorant and foolish people consider that the Vedas are correct. Actually they do not properly understand the deep and hidden secret of Santmat.*

॥ सोरठा ॥

संत मता भौ पार, बेद बिधि जाने नहीं ॥  
सतगुरु सब्द अपार, भेष भेद जग भर्म में ॥

Tulsi Sahib explains that the teachings of Santmat are beyond the worldly ocean. The Vedas do not know this. The teachings of Satguru are Infinite and are beyond the understanding of mind and intellect. The followers of the Vedas stay stuck in doubts.

॥ रेखता ॥

बेद मता मूढ़ ठहरावै । सत मत गूढ़ नहिं पावै ॥  
पड़े भ्रम जाल के मूला । बेद बस कर्म के सूला ॥

The ignorant people who believe the Vedas are true cannot know Santmat. They are

entangled in the net of Kal and remain stuck in doubts. They suffer, and must repay their karmas.

करे अली इष्ट गन रचि के । मुए भ्रम भाव सब पचि के ॥  
जिवन कोइ दरस न पावै । मुए पर मुक्ति गोहरावै ॥

Tulsi Sahib lovingly explains to Palak Ram: *the people who follow their desired god, are stuck in doubts. They do not have the darshan of 'their god' during their lifetime, yet they expect liberation after death.*

अली ये जगत सब अंधा । पड़ा बस काल के फंदा ॥  
कहिन नहिं संत की भावै । बाट कहौ कौन बिधि पावै ॥

*O' Palak Ram, The whole world is blind and entangled in Kal's net. The Way leading to God is known to the Saints, but people do not follow them. How can they find the way?*

भूल जुग चारि से आई । खानि बस मैल मन माहीं ॥  
भटक नर देह अब आया । ज्ञान चित चीन्ह घर पाया ॥

*Being stuck in doubts during the four yugas, the beings keep wandering in the four genera. After going through 8,400,000 species, one finally gets a human birth. The being should now understand this; receive knowledge from the Guru, get attached to*

*Simran and Bhajan, and go to the Nameless Region.*

Swami Ji says the same in his bani:

भटक भटक नर देही पाई । इन्द्री मन मिल यहां मारा ॥  
सतगुरु संत कहें बहुतेरा । राह बतावें दस द्वारा ॥  
बिन सतगुरु और बिना शब्द सुर्त । कोइ न उतरे भौ पारा ॥  
यही बात भाखी मैं चुन कर । अब तो मानो गुरु प्यारा ॥

Sar Bachan, 14. 12.7,8,15,16

After wandering in the creation for ages  
one receives a human body.

But even here one stays under the control  
of senses and mind.

The Saints and the True Gurus guide one  
on the path leading to the Tenth Door.

No one can cross this worldly ocean without the Guru  
and without the practice of Surat-Shabad Yoga.

After due consideration, I have chosen to say,  
O' people, agree to have a loving Master.

गहे सत संत के चरना । निकरि भौ सिंध से तरना ॥  
समझि लखि जीव कौ काजा । मरै सब जगत लाजा ॥

When we go to the Saints, they convey to us  
the secret of Santmat, and we go across the  
worldly ocean. Saints say so for the benefit of  
human beings. People know this, yet they stay  
entangled in caste and creed.

तुलसी तन छूटि जब जावै । बहुरि नर देह नहिं पावै ॥  
पाहन और इष्ट पानी का । झूठ भ्रम खानि जाने का ॥

Tulsi Sahib says that every human being does not necessarily get a human birth after death. Persons who worship stones and water as their '*desired God*' go to a lower species after death.

निकरि निरवार नहिं पावै । समझ सतसंग सं आवै ॥  
जगत दिन चारि का संग है । भीख भौखानि में मंगिहै ॥

There are 8,400,000 species. A being keeps taking birth as a cat, a dog, etc., etc. He cannot come out of this circle. One comes to know after coming to a Saint's satsang. It said that human life is very short. The ninth guru, Guru Teg Bahadur has said:

ਬਾਰੂ ਭੀਤਿ ਬਨਾਈ ਰਚਿ ਪਚਿ ਰਹਤ ਨਹੀ ਦਿਨ ਚਾਹਿ ॥  
ਤੈਸੇ ਹੀ ਇਹ ਸੁਖ ਮਾਇਆ ਕੇ ਉਰਝਿਓ ਕਹਾ ਗਵਾਰ ॥

Adi Granth, P.633

Like a wall of sand,  
built up and plastered with great care,  
which does not even last a few days;  
just so are the pleasures of Maya.  
Why are you so entangled in them  
thou ignorant fool?

An Urdu poet, Faiz Ahmad Faiz, has described human life: '*an opportunity given for only a short period to commit sins*'. He says:

इक फुर्सते गुनाह मिले वो भी चार दिन  
देखें हैं हमने होंसले परवरदिगार के

Poet Bahadur Shah Zafar says, *This life has been given for a short period only.*

उमरे दराज मांग कर लाए थे चार दिन ।  
दो आरजू में कट गए दो इन्तिजार में ॥

॥ सोरठा ॥

ये तन रतन समान, बार बार पावै नहीं।  
सतगुरु करत बखान, सुपन जानि जग पेखना ॥

Tulsi Sahib says, *this body is a precious Jewel. You do not get it again and again.*

The Saints warn us to *consider this world as a temporary dream... a water bubble. As a water bubble looks beautiful, but it is only momentary, similarly our body has a fixed time limit.*

Kabir Sahib has also compared it with a bubble. He says that human life is brief and

fleeting. He states: '*as the stars vanish in the morning - human life is finished in a moment*'.

ਪਾਨੀ ਕੇਰਾ ਬੁਦਬੁਦਾ, ਅਸ ਮਾਨੁਸ਼ ਕੀ ਜਾਤਿ ।  
ਦੇਖਤ ਹੀ ਚਿਪਿ ਜਾਧਗੀ, ਜਯੋਂ ਤਾਰਾ ਪਰਭਾਤਿ ॥

The ninth guru, Guru Teg Bahadur Ji says:

ਜਿਉ ਸੁਪਨਾ ਅਰੁ ਪੇਖਨਾ ਏਸੇ ਜਗ ਕਉ ਜਾਨਿ ॥  
ਇਨ ਮੈ ਕਛੁ ਸਾਚੇ ਨਹੀ ਨਾਨਕ ਬਿਨੁ ਭਗਵਾਨ ॥

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ਜੈਸੇ ਜਲ ਤੇ ਬੁਦਬੁਦਾ ਉਪਜੈ ਬਿਨਸੈ ਨੀਤ ॥  
ਜਗ ਰਚਨਾ ਤੈਸੇ ਰਚੀ ਕਹੁ ਨਾਨਕ ਸੁਨਿ ਮੀਤ ॥

Adi Granth, P.1427

Like a dream and a show,  
so is this world, you must know.  
None of this is true, O' Nanak, without God.  
Listen, O' my friend!  
As the bubbles in the water well up  
and disappear again,  
so is the universe created, says Nanak.

ਰੇ ਨਰ ਇਹ ਸਾਚੀ ਜਿਅ ਧਾਰਿ ॥  
ਸਗਲ ਜਗਤ ਹੈ ਜੈਸੇ ਸੁਪਨਾ ਬਿਨਸਤ ਲਗਤ ਨ ਬਾਰ ॥

Adi Granth, P.633

O' man, grasp this Truth firmly in your soul.



Grasp this Truth firmly in your soul.

॥ चौपाई ॥

जग दिन चार लार के संगी । फिर भौ खानि भीख भौ मंगी ॥

ऐसा या जग का ब्यौहारा । जनम जात जूवा जस हारा ॥

Your stay in this world is brief. Your sojourn with family is also brief. After this, a being keeps wandering in the 8,400,000 species like a beggar. This is the way of the world. As a gambler loses a game, a human being loses his life and falls into the cycle of 8,400,000 species.

संत सब्द उलटा करि गाई । समझ बूझ मन काहू न पाई ॥

पलकराम सुन सुलटी बानी । कोऊ सुलटि समझ नहिं जानी ॥

Tulsi Sahib says, *Saints have described the inner secret as upside-down.* A Mahatma once asked a person to repeat Ram-Ram. The person had difficulty in pronouncing 'Ram'; and he was unable to say Ram-Ram. The Mahatma then asked him to pronounce Mara-Mara. Repeating Mara-Mara sounded like Ram-Ram. Like this the person thought that he was uttering the opposite sound, but it automatically came out right. This was outward knowledge; still it worked. So Mahatmas have to impart knowledge to people in this way. Like this, repeating Nam, the Surat goes in. In the beginning it seems upside down. The Inner Secret

is different than pretense and hypocrisy. An ordinary person cannot understand this. Only a person going in can describe it. *O' Palak Ram, I am talking about the Bani which is correct. No one can follow that correct bani without the help of Saints.*

कह संवाद सेठ परसंगा । ये बूझौ सब अपने अंगा ॥  
जेहि बिधि राह रेखता कीन्हा । या को आनौ समझ यकीना ॥

*I will explain something in reference to Kal, which is described in 'rekhta'. You are to understand it in yourself. Following this, you will follow the Inner Secret.*

उलटी चाल संत की बोली । बिन परचे को परदा खोली ॥  
अस उलटी उन कही अगूढ़ा । पंडित भेष न जानै मूढ़ा ॥

*Saints have described the hidden secrets in such a way that everyone cannot understand. It seems upside down. Without the Saints, no one can follow. The un-thinking Pandits and the sadhus in saffron robes cannot understand this. Such sadhus proclaim that the Saints are taking you on the wrong path and misguiding people; but these sadhus guide people to go inside without Nam, and assure them that their inner veils will be removed.*

## Discourse on Kal

पलकराम नहिं ग्रन्थन माहीं । पचि पचि मेरे खोज नहिं पाई ॥  
सुनौ सेठ की कथा सुनाऊँ । ता की बिधि बरतंत लखाऊँ ॥  
सेठ रीति से बीती न्यारी । जगत भाव बरतंत बिचारी ॥

Tulsi Sahib now says, *The incident I am going to describe does not exist in the Religious Books. However hard one may try, you cannot find the Secret of God without a Saint. I will tell you a story about Kal which is his own unique story, and not known to anybody; if the God of the Three Worlds disregards moral and family values, what to say about Brahma, Vishnu and Mahesh. I will reveal this to you through a story about Kal. The whole world will ponder over this; what was done by Dharam Raj and how he was dishonored due to an immoral family incident... Whatever I am going to tell you is not the usual worldly family practice.*

पलकराम सुन सेठ संवादा । वा पर भई जगत से ज्यादा ॥  
अब रस रीति रेखता गाऊँ । पलकराम तोहि बरन सुनाऊँ ॥

O' Palak Ram! *Watch what Kal had to face!* Rekhta is a type of poem. The verses of Farsi, Arabian and Hindi are mixed with a meter which is called 'rekhta'. Tulsi Sahib says that he is going to say in rekhta how Kal was dishonored!

॥ रेखता ॥

सखी सुन सेठ संवादा । भई जग रीति से ज्यादा ॥

गुइयाँ सुन बात परसंगा । भये जग मान ले भंगा ॥

Tulsi Sahib says, *O' Sakhi! I will narrate a story about Kal and how he was dishonored! Here 'Sakhi' means soul, disciple, or someone with whom the talk is going on. Tulsi Sahib says, I am going to tell you something about Kal which is contrary to worldly 'rules of conduct'.*

अली सुन साह पर बीती । कहूँ क्या बात अनरीती ॥

कँवलपुर नगर के बासी । पुत्र गये तीर्थ को कासी ॥

*Palak Ram! Listen! What happened to Kal was against worldly customs. Kal was a resident of Kanwalpur, Daswan Dwar, but being turned out from there he started living in Trikuti which is called Kashi. After coming to Trikuti, Niranjan created 'Mind', and Maya created Ichha. Ichha is Maya's daughter and 'Mind' is Kal's son<sup>24</sup>. Ichha or 'Desire' is very powerful in this world. One may have billions of rupees, yet he will still hanker after more.*

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<sup>24</sup> *Ichha and Mind are personified*

सेठ घर नारि और पुत्री । रहै मन चित्त से उतरी ॥  
चले दोउ जहाज समुंदर में । बहुत धन माल सुन घर में ॥

*Kal's wife Maya and her daughter Ichha were living with Kal. They did a bad deed and were degraded in Kal's eyes. Kal and Maya built 'Ships' of Virtues and Vices. The two ships in the shape of Virtues and Vices are running this world. Souls have come from the True Region but have become stuck in the bindings of Virtues and Vices.*

सुनौ एक दिवस की बाता । कहूँ बरतंत बिख्याता ॥  
नारि ने यार इक कीन्हा । पुत्री नर इस्क में लीन्हा ॥

*Tulsi Sahib said, O' Palak Ram, Listen, I will tell you the details. Eka Mai's daughter Ichha and Kal's son Mind fell in love with each other.*

कहूँ क्या बात इक दिन की । कर्म भौ भाग में जिन की ॥  
दिवस इक सेठ ने चीन्हा । पकर वोहि यार को लीन्हा ॥

*One day Kal caught them red handed, and came to know that both brother and sister had bad character.*

भया इन तीन में झगड़ा । लड़की लगवार सो पकड़ा ॥  
सखी भये सेठ उदासी । कही दोउ जाउ तीर्थ कासी ॥

*All the three started quarreling. Kal was repentant and declared that Ichha and Maya lacked character. He became annoyed with his wife Maya, and asked her and her daughter (Ichha) to leave Trikuti and go to Sahansdal Kanwal.*

सेठ कहै बात सेठानी । मरम मारग मनै जानी ॥  
बेटी बिधि और तुम संगी । करौ जग जाई रस रंगा ॥

*If the daughter has bad character, people doubt the mother's character also. Kal thought that Maya and Ichha both had bad character so he turned them out and told them to live their own desired way of life. Kal and his son Mind stayed there.*

नहीं घर में रहन पावौ । निकरि कासी नगर जावौ ॥  
गुसा सुन नारि उठि बैठी । चली संग माय और बेटी ॥

*Kal said, Both of you are unfit to live here in Trikuti, because of your bad character. Leave this place and go to Kashi; both of them got angry and left.*

गुसा बिच निकरि कर घर से । मिलै कहै नारि नहिं बरसे ॥  
बीच इक नगर मुलताना । रही बस राति को जाना ॥

*They did not meet each other for many years. Kal and his son had difficulty running the household; as in the absence of a woman, male*

*members face problems cooking food, etc. Kal and Mind too felt the same problem. Both of them wanted to convince Maya and Ichha to come back. They left and reached below Trikuti in search of them. On the way they came to Multan, Sahansdal Kanwal, and found them living there.*

ਫਜਰ ਉਠਿ ਰੈਨ ਕਿ ਜਾਗੀ । ਚਲਨ ਦਰ ਮੱਝਲ ਕੋ ਲਾਗੀ ॥

ਬਾਟ ਬਿਚ ਸਹਰ ਅਨੂਪਾ । ਰਾਝੈ ਬਲਵਾਨ ਸੁਨ ਭੂਪਾ ॥

*While going to appease them, on the way, they came to a unique city, the 'Tisra Til'. The strong and brave ones are also defeated here. (meaning that the famous yogis, ascetics and sages are thrown down by Kal when reaching there)*

However much meditation a person has done, if he does not have faith, he will not get Guru's help and Grace, and cannot go beyond this. Everyone is looted on the way. Kal is the powerful king here. Famous warriors, egoists, sages, the virtuous, and the knowledgeable; all are prey to Kal. Kal defeated the powerful Ravan. The tenth guru, Guru Gobind Singh Ji writes:

ਜਿਨੈ ਦੀਪ ਦੀਪੰ ਦੁਹਾਈ ਫਿਰਾਈ ॥

ਭੁਜਾ ਦੰਡ ਦੈ ਛੇਲਿ ਛਤਰ ਛਿਨਾਈ ॥

ਕਰੇ ਜਗ੍ਹਾ ਕੋਟ ਜਸ ਅਨੇਕ ਲੀਤੇ ॥

ਬਹੈ ਬੀਹ ਬੰਕੇ ਬਲੀ ਕਾਲ ਜੀਤੇ ॥  
ਜਿਨੈ ਖੰਡੀਅ ਦੰਡਧਾਰ ਅਪਾਰ ॥  
ਕਰੈ ਚੰਦ੍ਰਮਾ ਸੂਰ ਚੇਰੇ ਦੁਆਰ ॥  
ਜਿਨੇ ਇੰਦ੍ਰ ਸੇ ਜੀਤ ਕੈ ਛੋੜ ਡਾਰੇ ॥  
ਵਹੈ ਦੀਨ ਦੇਖੇ ਗਿਰੇ ਕਾਲ ਮਾਰੇ ॥

Bachitra Natak, Dasam Granth

He, who has created  
the frightening dominance of his name ...  
He who snatched the earth from the Kshatriyas  
with the strength of staff-like arms.  
He who had performed millions of Yajnas (sacrifices),  
and earned multi-faceted praise;  
even that winsome warrior (Parasuram)  
has been conquered by Kal.  
He who had destroyed many kings.  
He, who had enslaved  
the moon and the sun, in his house.  
He as Ravana, who conquered  
the God Indra in war and later released him.  
I have seen him and Meghnad being subdued,  
fallen and killed by Kal.

सुवर सीकार को निकरे । कुँवर मद मान में जकरे ॥  
दोउ संग डगर के माहीं । नारि दोउ नजर में आई ॥



*Overpowered by ego, both the father and son were wandering in search of them; and they saw two ladies.*

रहै बरसात का महिना । लखे पग पाँव के चीन्हा ॥  
सुनौ उस भूप की बाता । बिधि बिधि बात बिख्याता ॥

*It was a month of rains and the ground was wet. They saw footprints on the wet ground. Now what is going to happen? I will tell you the complete secret about that king, Kal. Listen carefully.*

कहे नृप राइ ने बैना । पुत्र सुन बात की सैना ॥  
पाँव के चिन्ह चित लावो । ताहि पर दृष्टि ठहरावो ॥

*Kal said to his son, Look at these footprints carefully.*

बड़े बिधि पाँव की नारी । मिलै सोइ नारि हमारी ॥  
चलै सोइ चाल पग छोटी । हिये मन पुत्र के चोटी ॥

*The lady with big feet will be mine; and the lady with small feet will be yours.*

सुनो इक बात अचरज की । कहूँ बरतंत सुन इस की ॥  
बड़ी रही डील में बेटी । माय तन डील में हेठी ॥

*It was surprising to know, and you never heard before, that the lady with small feet was the Mother, and the daughter had big feet.*

भूप ने लीन्ह बेटी को । कुँवर लई माय हेठि को ॥  
गये घर सहर महलों में । करै रस केल फेलों में ॥

*As per his words Kal took the daughter with big feet for himself, and the son Mind took the Mother with small feet; and both went back to their home and got busy 'enjoying' each other. To believe this story we need another witness. Bani says:*

ਦੇਖਹੁ ਲੋਗਾ ਕਲਿ ਕੋ ਭਾਉ ॥ ਸੁਤਿ ਮੁਕਲਾਈ ਅਪਨੀ ਮਾਉ ॥

Adi Granth, P.1194

ਐਸੇ ਅਚਰਜੁ ਦੇਖਿਓ ਕਬੀਰ ॥ ਦਧਿ ਕੈ ਭੋਲੈ ਬਿਰੇਲੈ ਨੀਰੁ ॥  
ਜ਼ਰੀ ਅੰਗੂਰੀ ਗਦਹਾ ਚਰੈ ॥ ਨਿਤ ਉਠਿ ਹਾਸੈ ਹੀਰੈ ਮਰੈ ॥  
ਮਾਕਾ ਭੈਸ ਅਮੁਹਾ ਜਾਇ ॥ ਕੁਦਿ ਕੁਦਿ ਚਰੈ ਰਸਾਤਲਿ ਪਾਇ ॥  
ਕਹੁ ਕਬੀਰ ਪਰਗਟੁ ਭਇ ਖੇਡ ॥ ਲੇਲੇ ਕੋ ਚੂਘੈ ਨਿਤ ਭੇਡ ॥  
ਰਾਮ ਰਮਤ ਮਤਿ ਪਰਗਟੀ ਆਈ ॥ ਕਹੁ ਕਬੀਰ ਗੁਰਿ ਸੋਝੀ ਪਾਈ ॥

Adi Granth, P.326

भूप घर पुत्र नारी का । कहूँ बिधि भेद सारी का ॥  
नानी खुस खेल बालक को । खुसी होइ कहत मालिक को ॥

O' Palak Ram! Mind the son of Kal is now related as son to his second wife Ichha as well. I

explain the whole secret to you. Kal's first wife Maya is now the maternal grandmother of this child because he is the son of his daughter Ichha. Now the maternal grandmother of mind is playing with him and at the same time she is talking to Kal.

मौज में बात इक आई । चहूँ बरतंत मन भाई ॥  
बेटी सुत पुत्र है नाती । लगे दिल देवर इक भांती ॥

*On the one hand Mind is the grandson of Maya; on the other hand he was her brother-in-law.*

कुँवर भइया भाव भाखा । नारी कहै नात नाती का ॥  
दोरु में झटक झटकारा । करै कोइ संत निरवारा ॥

The grandmother Maya says, “*On one hand the Kal's son Mind is my brother-in-law, and according to the second relation he is my grandson.*” The turmoil of this relationship can be solved by some Saint only.

तुलसी ये भेद को जानी । सोई है साध परमानी ॥  
बात बिधि अगम को बूझै । हिये की दृष्टि से सूझै ॥

Tulsi Sahib says, *I consider that person a high class sage, who knows this hidden and deep secret. Agam has already been explained in detail. It is situated between the two eyes. It is also called Tisra*

*Til. This is a natural way to meet God. Liberation cannot be found without Nam, and Nam or Shabad cannot be attained without Satguru. No Nam without Guru; and no Liberation without Nam. No one can meet God without Guru, Nam and Meditation; nor has anyone met Him without these.*

॥ दोहा ॥

पलक राम यह सेठ की, बूझौ बिधि बरतंत ।  
सेठ सेठानी पुत्र को, समझैगे कोइ संत ॥

Tulsi Sahib then says, *Palak Ram, understand Seth's story well. Some Perfect Saint alone can understand and explain this story of Seth, Sethani and the son (Kal, Maya and Mind).*

॥ चौपाई ॥

अस अस मता संत सब गाया । भेष गुरू कोइ भेद न पाया ॥  
वाह गुरू बाबे समझाऊँ । सोई सतगुरू संध दरसाऊँ ॥

The secret of Santmat has been explained by the Saints. The gurus in saffron robes do not know anything about it. Baba Guru Nanak Ji says that one can know about Waheguru through an Ocean-like Guru. Satguru is like an Ocean.

जस जस संत अगम गति गाई । लखि लखि पिया रूप दरसाई ॥  
निरखा घाट बाट मध माहीं । सो बसंत मैं समझि सुनई ॥

Whatever Saints have known about Agam, they have described the same to us. They have explained to us the form of Agam (God), seen in themselves. I narrate this event in 'basant'.

Basant is a rag (type of music) in which a Bani is sung. This rag has been used in Guru Granth Sahib also.

हृद अनहृद के पार ठिकाना । लखि अरूप पुनि रूप बखाना ॥

Tulsi Sahib says, *It exists beyond the limited and the limitless. Its Shape is Invisible and cannot be seen with these eyes. I have referred to It only after knowing It.*

॥ बसंत ॥

लखि लखि लखिया पिया को रूप । जहँ अनहृद बाजा बजै अनूप ॥  
बिजली चमकै अति अपार । गगन घोर नहिं वार पार ॥

Guru Nanak Dev Ji praises God in these words:

ਅਗਮ ਅਗੋਚਰ ਅਲਖ ਅਪਾਰਾ ਚਿੰਤਾ ਕਰਹੁ ਹਮਾਰੀ ॥  
ਜਲਿ ਥਲਿ ਮਥੀਅਲਿ ਭਰਿਪੁਰਿ ਲੀਨਾ ਘਟਿ ਘਟਿ ਜੋਤਿ ਤੁਮਹਾਰੀ ॥

Adi Granth, P.795

O' Lord: Inaccessible, Unfathomable,  
Invisible and Infinite - please, take care of me!

In the water, on the land and in the sky,  
you are all-pervading.  
Your Light is in each and every heart.

Tulsi Sahib says, *Piya (God) can be seen with  
the grace of Satguru.*

The *Spiritual Music* which has no comparison  
in this world is played there. The Indescribable  
Radiance of Lightning is seen. The endless Sky has  
no boundaries.

मन मतंग जहँ सुनत भूप । इंद्री संग तजि रहै चूप ॥  
मानसरोवर हंस घाट । ले चढ़ि लागो अगम घाट ॥

The mind, like an intoxicated elephant,  
comes under control when it listens to that *Music*.  
It leaves the company of the senses and becomes  
quiet. It is difficult to control it by any other  
means. Reaching Trikuti it is peaceful. Upon  
crossing Brahm and reaching Mansarovar the soul  
is changed into a 'Pure Soul', and has the Light of  
Twelve Suns.

अरध उरध मुख औंध कूप । चाँद सूरज नहिं छाँह धूप ॥

We see one sky in the outside world, but  
another akash-patal (ether-land and nether-land)  
is hidden inside our body. There, there is no

moon, sun, sunlight or shade. It is all bliss. It is said:

ਮੈ ਤੋ ਮਸਤ ਦੀਵਾਨੜੀ ਹਾਂ, ਸੁਰਤ ਸ਼ਬਦ ਸੰਗ ਖੇਲ ਰਹੀ ਹਾਂ ॥  
ਨ ਓਥੇ ਚੰਦ ਤੇ ਨ ਓਥੇ ਸੂਰਜ, ਬਿਨ ਦੀਪਕ ਜੋਤਾਂ ਜਗ ਰਹੀਆਂ ॥  
ਕਹਤ ਕਮਾਲੀ ਕਬੀਰ ਕੀ ਬਾਲੀ, ਮੈ ਤੋ ਮਸਤ ਦੀਵਾਨੜੀ ਹਾਂ ॥

I am intoxicated and mad,  
playing with Surat and Shabad.  
The place I visited has no moon or sun.  
There is light without lamps.

ਸੂਰਤਿ ਸੁਨਿ ਸਤਗੁਰੁ ਕੇ ਬੈਨ । ਨਿਰਖਤ ਹਰਖੈ ਹਿਯੇ ਕੇ ਨੈਨ ॥  
ਅਰਧ ਪੰਥ ਝੁਕ ਗਲੀ ਹੈ ਗੂਪ । ਜਹੂੰ ਝੁਕ ਸਾਹਿਬ ਅਤਿ ਅਨੂਪ ॥

*O' Soul, following the Guru's words, look through the inner eye. There is a Way and a hidden street there. There lives a Beautiful, Unique, and Incomparable Lord. While going up we have to pass through that Street. Kabir Sahib has described it like this...*

ਕਬੀਰ ਮੁਕਤਿ ਦੁਆਰਾ ਸੰਕੁੜਾ ਰਾਈ ਦਸਵੈ ਭਾਇ ॥  
ਮਨੁ ਤੋ ਮੈਗਲੁ ਹੋਇ ਰਹਾ ਨਿਕਸਿਯਾ ਕਿਉ ਕਰਿ ਜਾਇ ॥

Adi Granth, P.1367

Kabir, the door of liberation is very narrow,  
less than the width of a mustard seed.  
Your mind is larger than an elephant;

how will it pass through?

When a disciple goes on that Path with his Guru, he finds that the *Street* is closed. The disciple says to his Guru '*That way is closed*'. The Guru asks him to look carefully, and the disciple sees a Way there: it is called the '*Beautiful Window*'. Looking carefully the disciple finds a needle size hole in that window; but the disciple finds himself unable to pass through that hole. Kabir Sahib again describes the greatness of a Perfect Master:

ਕਬੀਰ ਔਸਾ ਸਤਿਗੁਰੁ ਜੇ ਮਿਲੈ ਤੁਠਾ ਕਰੇ ਪਸਾਉ ॥  
ਮੁਕਤਿ ਦੁਆਰਾ ਮੋਕਲਾ ਸਹਜੇ ਆਵਉ ਜਾਉ ॥

Adi Granth, P.1367

Kabir, if I meet such a True Guru,  
who mercifully blesses me with the Gift,  
then the door of liberation will open wide for me,  
and I will easily pass through.

Guru asks him to utter '*Sat Nam*'. Doing so, the hole grows larger, and the disciple passes through easily. When he gets across, Devi-danies frighten him, and ask him to make love with them, otherwise they say they will kill him. Frightened, he cries, and Guru protects him.



Saving him from these negative powers, and getting passage through that narrow street, he takes him to Trikuti. Guru takes care and helps the disciple in a difficult time. The shape of the Lord there is the shape of his own Guru; going in, the disciple realizes this. Guru Granth Sahib says:

ਜੈਸਾ ਸਤਿਗੁਰੁ ਸੁਣੀਦਾ ਤੈਸੇ ਹੀ ਮੈਂ ਡੀਨੁ ॥  
ਬਿਛੁੜੀਆਂ ਮੇਲੇ ਪ੍ਰਭੂ ਹਰਿ ਦਰਗਹ ਕਾ ਬਸੀਨੁ ॥  
ਹਰਿ ਨਾਮੋ ਮੰਤ੍ਰੁ ਦ੍ਰਿੜਾਇਦਾ ਕਟੇ ਗਉਮੈ ਰੋਗੁ ॥  
ਨਾਨਕ ਸਤਿਗੁਰੁ ਤਿਨਾ ਮਿਲਾਇਆ ਜਿਨਾ ਧੁਰੇ ਪਾਇਆ ਸੰਜੋਗ ॥

Adi Granth, P.957

As I have heard of the True Guru, so I have seen Him.  
He re-unites the separated ones with God.  
He is the Mediator at the Court of the Lord.  
He implants the Mantra of the Lord's Name,  
and eradicates the illness of egotism.  
O' Nanak, he alone meets the True Guru,  
who has such union pre-ordained.

The fifth Guru mentions the Grace of the Master also, in these terms: *where there is no one to help, Guru is our protector.*

ਤਿਥੈ ਤੂ ਸਮਰਥੁ ਜਿਥੈ ਕੋਇ ਨਾਹਿ ॥  
ਓਥੈ ਤੇਰੀ ਰਖ ਅਗਨੀ ਉਦਰ ਮਾਹਿ ॥  
ਸੁਣਿ ਕੈ ਜਮ ਕੇ ਦੂਤ ਨਾਇ ਤੇਰੈ ਛਡਿ ਜਾਹਿ ॥

ਭਉਜਲੁ ਬਿਖਮੁ ਅਸਗਾਹੁ ਗੁਰ ਸਬਦੀ ਪਾਰਿ ਪਾਹਿ ॥

Adi Granth, P.962

Where You are, Almighty Lord, there is no one else.

There, in the fire of the mother's womb:

You protected us.

Hearing Your Name,

the Messenger of Death runs away.

The terrifying, treacherous, impassable world-ocean

is crossed over,

through the Word of the Guru's Shabad.

ਕੋਟ ਭਾਨ ਛਵਿ ਰੋਸ ਟੇਜ । ਤੀਨ ਲੋਕ ਕੋਝ ਪਛੈ ਨ ਪੈਜ ॥

ਤੁਲਸੀ ਨਿਰਖਿ ਨਿਤ ਅਜ ਅਰੂਪ । ਚਢਿ ਸ੍ਰੂਤਿ ਗਝ ਪਛਿਮ ਪੁਸੁਪ ॥

*Tulsi Sahib says, each small hair on the Lord's Body has the light of crores of suns. There is no comparison to this light in all the three worlds.*

Looking at His Beauty, the soul passes through that narrow street and goes up. It is possible only with the help of Guru, because Kal has put many hurdles in the way.

॥ ਸੋਰਠਾ ॥

ਰੂਪ ਰੇਖ ਨਹਿੰ ਭੇਖ, ਸੋ ਅਰੂਪ ਅਨ੍ਦਰ ਲਖਾ ।

ਸੰਤ ਚਰਨ ਪਦ ਪੇਖ, ਦੇਖਾ ਹਿਯੇ ਫ੍ਰਗ ਨੈਨ ਸੇ ॥

I have seen that *Beautiful Lord* in me who has no shape, sign or costume. Tulsi Sahib says, *I have seen with my inner eyes, the Spiritual Feet of the Saints* inside me.

॥ चौपाई ॥

लख लख लख पिया जानि बखाना । हृद अनहद के पार ठिकाना ॥  
अलख खलक दोऊ से न्यारा । पलकराम अस अगम अपारा ॥

Tulsi says, *I have seen that Piya whose residence is beyond the boundaries of our intellect. He is Unique, Inaccessible and Infinite.*

जिन सतसंग कीन्ह तिन जाना । बिना संग नहिं समझ समाना ॥  
पलकराम में पल पल वारी । तुलसी तुम्हरा दास बिचारी ॥

Humbly Tulsi continues, *I am a sacrifice to you; consider me your servitor. People attending the Satsang of Saints could know and understand it.*

बार बार चरनन सिर नाऊँ । सरन जानि कीजै निरबाहू ॥  
मैं अजान कछु जानौ न भेवा । तन मन चरन संत की सेवा ॥

*I repeatedly bow my head at your feet. I cannot do without you. I am ignorant and serve the Saints with mind and body.*

भाखा ज्ञान अबूझ न मानौ । मैं तुम्हरे चरनन कौ जानौ ॥  
जो जो बाबे करी बखाना । ताकी बिधि मत कहेऊँ बिधाना ॥

*I have grasped the knowledge given by Guru Sahib. I am His servitor. Whatever Guru Sahib said, Palak Ram, I have explained this to you.*

जो बिधि बाबे कही बनाई । सो बिधि मैं तुम कान सुनाई ॥  
पलकराम यह भूल बताओ । मन में निंदा समझ न लाओ ॥

*I have explained the method taught by Guru Sahib. I do not slander anyone... even by mistake.*

निंदा संत करे कोई नहीं । निंदा चौरासी ले जाई ॥  
तत नानक कही भाखि बखाना । सो तुलसी ने कही बिधाना ॥

*Tulsi Sahib says, no one should ever slander a Saint. It takes the person to the prison-house of 84 lakh species. I have told you everything explained by Guru Nanak Dev Ji.*

### **Anecdote of Satta and Balwanta**

Since Guru Nanak Dev Ji's time, (according to tradition), two singers named Satta and Balwanta used to sing and play on the rabab, at the time of Guru Arjun Dev Ji.

Once they requested to Guru Arjun Dev Ji - that they needed some money for their sister's wedding; and asked for help. Guru Sahib said, *This is the Sangat's money and it keeps fluctuating; still I will try.* The singers said, *It is not difficult for*

*you, just ask each disciple to donate one 'taka'. It will not be difficult for them, and we will have thousands of rupees.* The next day they again asked the Guru, and He took out four and a half 'takas' and paid them. The singers felt insulted. Guru Sahib said, *You asked for one 'taka' from each disciple. The first disciple was Guru Nanak Dev Ji, the second was Guru Angad Dev Ji, the third was Guru Amar Das Ji and the fourth was Guru Ram Das Ji. Up until now, I am only half a disciple. So here are your four and a half takas.*

They said to Guru Arjan, *If our predecessors had not served you, and we were not serving you, your court would not have been beautiful as it looks today.* Overpowered by ego they stopped singing in the Guru's Court. Guru Sahib sent messengers, but they did appear. The graceful Guru Sahib himself went to call on them, but they insulted Him and slandered Guru Nanak Dev Ji. Guru Sahib was disturbed and ended his relationship with them. He passed the following order: *No one should go to see them. If anyone comes with any recommendations, he will be seated on a donkey with his face painted black.* After some time their condition grew worse and they were suffering from leprosy. Following Guru Sahib's orders no one went to see them. The two rabab players

tried, but could not find any solution or cure, nor would anyone help them. At last they went to a spiritual and kind person named Bhai Ladhha, from Lahore. He seated himself on a donkey and blackened his face per Guru Sahib's order; then he took them from Lahore to Amritsar, seeking forgiveness.

When they arrived, Guru Sahib got down from his high seat to embrace Bhai Ladhha, and accepting his recommendation, excused the two rabab players and allowed them to sing in the court. In any case, the slandering of Saints is prohibited.

बाबे पाहन नाहिं पुजावा । तुम सिष को पाहन बतलावा ॥  
पाहन पूजा साध न गावैं । और जीव को नाहिं बतावै ॥

Tulsi Sahib said, *Baba Nanak Ji did not recommend stone worship, but you guide your disciples to do this. The common people call that person a sadhu who wears saffron colored clothes, but according to Santmat, a Sadhu is he who has controlled his mind and reached the Tenth Gate. A Sadhu neither preaches the worship of stone, nor asks his disciples to do so. Kabir Sahib also criticizes this.*

पाहन पूजे हरि मिलै, तौ मैं पूजूँ पहार ।  
ता ते तो चक्की भली, पीसि खाय संसार ॥

If by worshipping stones one could find God,  
I would eagerly worship a mountain.  
Better than these stones (Idols),  
are the stones of the flour mill,  
with which men grind their corn.

साधू चेतन आतम भाखा । चेतन की पूजा बिधि राखा ॥  
तुम सिष जड़ पूजा बतलावा । पाहन आसा बास लगावा ॥

*O' Palak Ram, a true Sadhu guides you to worship the Sentient Being – God; but you guide your disciples to worship the lifeless. You have created hopes in them through stone worship. You have entangled them in rituals, pilgrimages, fasts, and worship of tombs. Without Nam given by a Perfect Master, everything else is 'worship of the lifeless'.*

छूटे तन पाहन मन जावै । आसा जहँ जेहि तहाँ समावै ॥  
पुनि पाहन में होइहै बासा । अस अस सिष्य बँधाई आसा ॥

*After death, the mind of a stone worshipper will go to the stones. A person will get the next birth according to his desires. Either he will become a stone, or an insect living in a stone.*

गुरु गोबिंद ग्रन्थ गति गावा । ता में बिधि सब्द बतलावा ॥  
सुनी सब्द में भाखि सुनाऊँ । गुरु गोबिन्द बानी मुख गाऊँ ॥

Tulsi Sahib says that Guru Gobind Singh Ji has considered stone worship useless and condemned it. He also states that Meditation and Nam is the only way to God Realization.

पूजा पाहन नहीं बताई । देखौ गोबिंद ग्रन्थ मँझाई ॥  
देखौ ग्रन्थ में या की साखी । एक सब्द तुलसी कहि भाखी ॥

Read the bani from His book. Tulsi Sahib explains through one verse of His bani.

। सवैया ॥

काहू ने पूजि धरौ सिर पाहन, काहू ने लिंग गरे लटकायौ ॥  
काहू बुतान को पूजत है पसु, काहू मृतान को पूजन धायौ ॥

Explaining Guru Gobind Singh Ji's bani, he says, *one person worships stone; another is roaming around with a Shivling worn around his neck... Another worships statues, some worship graves and tombs; others worship the dead in graveyards. By worshipping these, God is not realized.* Guru Gobind Singh Ji then says that the statue worshipper is an animal, and Guru Sahib has prohibited the worship of graves and tombs.



कूर क्रिया उरझौ सबही जग, वाह गुरू को भेद न पायौ ॥  
आदि गरंथ को भूल गये सब, नानक बानी चित्त न लायौ ॥

The whole world is entangled in these false rituals. It is not helpful to just know the word 'Waheguru'. Our goal lies to the east, but we are going to the west.

Everyone has forgotten the Bani of Guru Nanak Dev Ji written in Guru Granth Sahib. We cannot know the secret of Waheguru by just uttering descriptive words. The repetition which goes on automatically can help us to know He who is an *Unwritten Law* and *Unspoken Language*.

॥ चौपाई ॥

येहि बिधि गोबिंद ग्रन्थ लखाई । देखौ सब्द ग्रन्थ के माहीं ॥  
औरौ सुनौ भूल इक गाऊँ । गुरु गोबिंद की साखि बताऊँ ॥

Guru Gobind Singh Ji has also written in his books that God cannot be realized through rituals. One can realize Him by receiving Kalma from a Perfect Master, and adopting the method taught by him. People consider that gods, goddesses, and 'incarnations' are "God". Guru Gobind Singh Ji has stated that '*that is a big mistake*'.

गुरु गोबिंद मुख अपने गावा । ग्रन्थ बिधी मैं देखि बुझावा ॥  
कृष्ण राम भगवान जो भाखा । नहीं काल ने उन को राखा ॥

Though the world worships Shri Krishan Ji and Shri Ram Chander Ji as God, Kal has not spared them. Guru Sahib said in his bani that, *though we consider them God, according to the religious books, Kal has not spared them.*

गुरु गोबिंद ग्रन्थ में गावा । भये भगवान काल ने खावा ॥

Guru Gobind Singh Ji has written in his book that *'whosoever has come to this Mortal World in the shape of a God, still he could not go beyond the range of Kal, and Kal devoured him also.* Guru Gobind Singh Ji has also written at another place:

एक सिव भए एक गए एक फेर भए,  
रामचंद्र कृष्ण के अवतार भी अनेक हैं ।  
ब्रह्मा अरु बिसन केते बेद और पुरान केते,  
सिम्रिति समूहन कै हुइ हुइ बितए हैं ।  
मोनदी मदार केते असुनी कुमार केते,  
अमसा अवतार केते काल बस भए हैं ।  
पीर और पिकांबर केते गने न पकत एते,  
भूमही ते हुइकै फेरि भूमि ही मिलए हैं ।

Akaal Ustati 7-77

॥ सवैया ॥

कालै खाइ गयौ भगवान, से जाग्रत या जुग जाकी कला है ॥

कालै खाइ गयौ ब्रह्मा सिव, कालै खाइ गयौ जोगिया है ॥

*The one who created this world and is worshipped by the whole world, he too is devoured by Kal. Clarifying it even further he says that the one who is said to be 'God', he too is not spared by Kal. The three sons of Kal named Brahma, Vishnu and Shiv are also devoured by Kal. The tenth Guru says:*

ਕਾਲ ਕੇ ਬਨਾਏ ਸਬੇ ਕਾਲ ਹੀ ਚਬਾਏਗੇ ॥

Kal devours the Beings created from himself.

Guru Teg Bahadur Ji said in Guru Granth Sahib:

ਜੋ ਉਪਜਿਓ ਸੋ ਬਿਨਸਿ ਹੈ ਪਰੋ ਆਜੁ ਕੈ ਕਾਲਿ ॥

ਨਾਨਕ ਹਰਿ ਗੁਨ ਗਾਇ ਲੇ ਛਾਡਿ ਸਗਲ ਜੰਜਾਲ ॥

Adi Granth, P.1429

Whatever has been created shall be destroyed!

Everyone shall perish: today or tomorrow.

O' Nanak, sing the Glorious Praises of the Lord, and  
give up all other entanglements.

Kabir Sahib has said in his bani:

ਕਿਆ ਮਾਗਉ ਕਿਛੁ ਥਿਰੁ ਨ ਰਹਾਈ ॥  
ਦੇਖਤ ਨੈਨ ਚਲਿਓ ਜਗੁ ਜਾਈ ॥  
ਇਕੁ ਲਖੁ ਪੂਤ ਸਵਾ ਲਖੁ ਨਾਤੀ ॥  
ਤਿਹ ਰਾਵਨ ਘਰ ਦੀਆ ਨ ਬਾਤੀ ॥

Adi Granth, P.481

What shall I ask for? Nothing is permanent.  
I see with my own eyes that the world is passing away;  
thousands of sons and thousands of grandsons.  
In the house of Ravan,  
the lamps and wicks have gone out.

Death is a truth. Very brave persons came to this world, but there is no sign of them now. The pirs, paigambers, and all others have gone. We too are to go. Nothing is stable here, everything is perishable. Kal is overpowering all! Guru Sahib insists that without Nam, liberation cannot be had.

### Story of Alfatoun

Aflatoon was a famous philosopher from Yunan. His actual name was Aristokliz. Due to his broad chest and forehead, he was called Palatone (broad). In English his name is Plato. He was a disciple of Sukrat, and a high ranking Mahatma, philosopher, investigator, scientist, and doctor.

The Indian investigators and knowledgeable people have said, *if there was a Mahatma like Ved Vyas in Europe, he is Aflatoon*. People were so influenced by his intelligence, that when praising a worthy person, they would compare him to Aflatoon. He was the Guru of the famous philosopher Arastu and minister of King Sikander.

One day while feeling his own pulse, Aflatoon said, *I will live for one more year*. King Sikander was sad to hear this and said, *I will not find a minister nor a doctor like you*. Aflatoon said, *I have only to live for one year, but I can deceive the messengers of the Death God and increase my life*. When the time of his death came, he prepared twenty-one imitations. The messengers came and they were astonished to see twenty-two Aflatons. They went back to the Death God and said, *We are to bring one, but there are twenty-two*. Kal suggested, *Go and say the following: all the Aflatons are good, but say about any one of them, this one is not good*. The messengers followed his instructions and said, *This is good, this is good, but the nose of this one is not good*. The real Aflatoon immediately spoke up, *who says his nose is not good?* The messengers coming to know the real Aflatoon, took him with them. So it is said:

ਅਫਲਾਤੂਨ ਤਬੀਬ ਸੋ ਏਥੋ ਹਾ ਗਏ ॥  
ਜਮ ਕੋ ਦੇਤ ਭੁਲਾਏ ਸੋ ਆਖਿਰ ਰੋ ਗਏ ॥  
ਜੋ ਘੜਿਆ ਭਜ ਜਾਏ ਸਬ ਨਕਲੀ ਘਾੜ ਹੈ ॥  
ਵਜੀਦਾ ਜਮ ਕੇ ਹਾਥ ਗੁਲੇਲ ਪਟਾਕਾ ਮਾਰ ਹੈ ॥

*One day everyone will be snatched by the messengers of the Death God. No one can escape. Whatever is created, will perish one day. The manufactured pot will break one day. Whosoever is born has to die.*

### Count of Brahma's Lifespan

Starting from the smallest living being up to Brahma; all will die. Like other living beings Brahma, Vishnu and Shiv too have a fixed life span. This will be surprising for you that Brahma, Vishnu and Shiv also die. There is no need to give the details; but for the particulars, I should say that God has created things with a fixed 'limit'. The details are given below. The explanation of the life span of the three gods goes like this...

The extent of Brahma's life is huge compared to the lifespan in the Mortal World. The lifespan of a human being is 100 years; whereas a housefly lives only one to four months. Insects and moths born in the rainy season live only a few hours; and

some bacteria live for seconds only. Different living beings have different lifespans. It can be from seconds to hundreds of years. The life span of different beings is as follows:

Housefly	= 1 to 4 months
Mouse	= 2 to 3 years
Squirrel	= 8 to 9 years
Dog	= 16 to 18 years
Tiger	= 20 to 25 years
Horse	= 25 to 30 years
Ostrich	= 45 to 50 years
Elephant	= 70 to 90 years
Human Being	= 80 to 100 years

Like this, one year of a human life is equal to one day and one night of the gods. That is, six months of Uttarayan of human beings (From 21st Dec. to 20th June, which is called summer solstice) is a day of gods. The six months of Dakshinayan of human beings (from June 21st to Dec. 20th, which is called winter solstice), is one night of the gods.

Our one month is one day and one night of 'pitars'. The 'shukl paksh' (the half of the month having moonlit nights) is the day of pitars; and the 'krishan paksh' (half part with dark nights) is their night.

Age of the Kalyug (Dark or Iron Age) = 432,000 years

Age of Dwapar (Bronze Age)	= 864,000 Years
Age of Treta (Silver Age)	= 1,296,000 Years
Age of Satyug (Golden Age)	= 1,728,000 Years
Chaokri Yuga	= 4,320,000 Years
One day of Brahma Ji	= 1000 Chaokri Yuga

According to Shrimad Bhagvad Geeta, Chapter 8, Shlok (Verse) 17; and Shrimad Bhagvat Skandh 12, Chapter 4, shlok 2: *One year of Brahma Ji has 360 days.* Counting like this:

One day of Brahma Ji	
= 4,320,000 years x 1000	= 4,320,000,000 years
Day and night of Brahma Ji	= 8,640,000,000 years
One year of Brahma Ji	= 3,110,400,000,000 years
AGE OF BRAHMA JI	= 311,040,000,000,000 years
One day of Vishnu Ji	= 3,110,400,000,000 years
One year of Vishnu Ji	= 1,119,744,000,000,000 years
AGE OF VISHNU JI	= 111,974,400,000,000,000 years
One day of Shiv Ji	= 1,119,744,000,000,000 years
One year of Shiv Ji	= 403,107,840,000,000,000 years
AGE OF SHIV JI	
	= 40,310,784,000,000,000,000 years
	= 4 maha shankh 03 shankh 10
	padam 78 neel 40 kharab years

If we calculate according to Brahma Ji's one year having 360 days, then Shiv Ji's age is 4 maha shankh 03 shankh 10 padam 78 neel and 40 kharab years.



In the first chapter of Surya Sidhant, in Shlok 15 to 24, it is clarified that:

One chaokri Yuga	= 4,320,000 years
ONE MANVANter	= 71 chaokri Yugas
	= 306,720,000 years

At the end of each Manvanter there is sandhya for 1,728,000 years. This period is equal to the period of Satyug. At the end of Manvanter when the sandhya comes, the complete earth is drowned in water. There are 14 Manvanters with their sandhya in one Kalp (One day of Brahma Ji). Except this in the beginning of Kalp there is a sandhya equal to the period of Satyug. Like this, in addition to the 71 chaokri yugas of 14 Manvanters in one Kalp, there are 15 sandhyas equal to the age of Satyug.

In one Manvanter there are	= 71 Chaokri Yug
Therefore in 14 Manvanter	= 71 x 14 chaokri yug

And the period of 15 sandhya (time length equal to Satyug) is equal to the 6 chaokri yugas. Period of these two is equal to 1000 chaokri yugas or Maha Yug or Divya Yug.

One chaokri Yug	= 4,320,000 years
71 Chaokri Yug	= 306,720000 years
The sandhya in the beginning of Kalp	= 1,728,000 years
The sandhya of 14 Manvanters	= 24,192,000 years

14 Manvanter	= 4,294,080,000 years
TOTAL	= 4,320,000,000 years
Therefore including the sandhya of the Kalp	
14 MANVANTER or ONE KALP	= 4,320,000,000 years
	= 1000 chaokri yug

The day of Brahma Ji is one Kalp. The night too is for the same period. Brahma's age is called Param Ayu: adding his day and night, his Param Ayu is 100 years. It is called 'Par'. At this time Brahma has spent half of his life - that is one 'Parardh' and is continuing in the second 'Parardh'.

#### References:

1. Vishnu Puran Geeta Press Gorakhpur, first part, chapter 3, shlok 27,28.
2. ShrimadBhagvat, Geeta Press Gorakhpur, Skandh (Chapter) 11, shlok 33 to36.
3. Shri Surya Sidhant, Khem Raj Shri Krishan Das Prakashan Mumbai, Chapter 1, shlok 21 to 23.

At present, it is the first day or kalp of Brahma's 51st year. From the beginning of the present Kalp till today six Manvanters have passed with their sandhya. Their names are Swanmbhuv, Swarochish, Uttam, Tamas, Raivat and Chakshush. Including the sandhya of Kalp, the

seven sandhya have passed. Uptil now 27 chaokri yugas of the present Manvanter named Vaivasvat, have passed. Satyug Treta and Dwaper of the 28th chaokri yuga, have passed and Kalyug is going on. This whole description is given in Shrimad bhagvad Geeta of Geeta Press Gorakhpur.

### Count since the Creation of the World

At present it is Vikrami Samvat 2064 and the year 2007. Till now 5108 years of Kalyug have passed. Accordingly 426,892 years of Kalyug are left. The calculation of time from the beginning to the Vikrami Samvat and year 2007 is like this:

50 years of Brahma	= 155,520,000,000,000 years
6 Manvanter	= 1,840,320,000 years
7 Sandhya	= 12,096,000 years
27 Chaokri Yug	= 116,640,000 years
Satyug of 28th Chaokri Yug	= 1,728,000 years
Treta of 28th Chaokri Yug	= 1,296,000 years
Dwaper of 28th Chaokri Yug	= 864,000 years
Kalyug of 28th Chaokri Yug, which has already passed	= 5108 years
<b>TOTAL</b>	<b>= 155,521,972,949,108 years</b>

15 neel 55 kharab 21 arab 97 crore 29 Lakh 49 thousand 108 years (155,521,972,949,108 years) have passed since the world was created.

Ghat Ramayan  
Baba Kehar Singh Ji

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Age of Shiv Ji = 40,310,784,000,000,000,000 years  
THE TIME PASSED SINCE THE CREATION OF  
WORLD = 155,521,972,949,108 years  
THE REMAINING PERIOD TILL THE END OF THE  
WORLD = 40,310,628,478,027,050,892 years

The world will end after 4 maha shankh 03  
shankh 10 padam 62 neel 84 kharab 78 arab 02  
crore 70 lakh 50 thousand 892 years  
(40,310,628,478,027,050,892 years).

If we calculate 365 = 1 year of Brahma, the  
counting will be like this:

1 day of brahma Ji = 4,320,000 x 1000 years  
= 4,320,000,000 years  
1 day and 1 night of Brahma Ji = 8,640,000,000 years  
1 year of Brahma Ji = 3,153,600,000,000 years  
AGE OF BRAHMA JI = 315,360,000,000,000 years  
1 day of Vishnu Ji = 3,153,600,000,000 years  
1 year of Vishnu Ji = 1,151,064,000,000,000 years  
AGE OF VISHNU JI = 115,106,400,000,000,000 years  
1 day of Shiv Ji = 1,151,064,000,000,000 years  
1 year of Shiv Ji = 420,138,360,000,000,000 years  
AGE OF SHIV JI = 42,013,836,000,000,000,000 years  
= 4 maha shankh 20 shankh 13 padam 83 neel  
60 kharab years

If we calculate according to Brahma's one  
year having 365 days, the age of Shiv Ji is 4 maha

shankh 20 shankh 13 padam 83 neel 60 kharab  
years.

कालै खाइ सुरासुर गंधर्व, जच्छ भुजंग दिसा बेदिसा है ॥  
इंद्र मुनिंद्र सबै बस काल, इक नानक संत अकाल सदा है ॥

*O' Palak Ram! The Tenth Guru says that Kal has devoured gods, goddesses, gandharv, yaksh, sheshnag, Inder, rishis, munis, etc., etc. No one can escape death. Guru Nanak Dev Ji says, only the Saints have conquered death. The fifth Guru says:*

ਰਹਣੁ ਨ ਪਾਵਹਿ ਸੁਰਿ ਨਰ ਦੇਵਾ ॥  
ਉਠਿ ਸਿਧਾਰੇ ਕਰਿ ਮੁਨਿ ਜਨ ਸੇਵਾ ॥  
ਜੀਵਤ ਪੇਖੇ ਜਿਨਹੀ ਹਰਿ ਹਰਿ ਧਿਆਇਆ ॥  
ਸਾਧਸੰਗਿ ਤਿਨਹੀ ਦਰਸਨੁ ਪਾਇਆ ॥

Adi Granth, P.740

The angelic beings and demi-gods  
are not permitted to remain here.

The silent sages and humble servants  
also must arise and depart.

Only those who meditate on the Lord, Har, Har,  
are seen to live on.

In the Saadh Sangat, the Company of the Holy,  
they obtain the Blessed Vision of the Lord's Darshan.

Those who are in the Company of Saints, receive Nam, and meditate on It. They will see God. Everything in this world will perish except Nam and Saints. The ninth Guru says:

ਨਾਮੁ ਰਹਿਓ ਸਾਧੂ ਰਹਿਓ ਰਹਿਓ ਗੁਰੁ ਗੋਬਿੰਦੁ ॥  
ਕਰੁ ਨਾਨਕ ਇਹ ਜਗਤੁ ਮੈ ਕਿਨ ਜਪਿਓ ਗੁਰੁ ਮੰਤੁ ॥

Adi Granth, P.1429

Nam remains, The Holy Saints remain,  
and Guru, the Lord of the Universe, remains.

Says Nanak, how rare are those  
who chant the Guru's Mantra in this world.

॥ चौपाई ॥

सब्द साखि इक ग्रन्थ बतावा । नानक राम रहीम न गावा ॥  
राम रहीम बेद नहिं माना । गुरु गोबिंद मत और बखाना ॥  
ता की सब्द साखि सुनि लीजै । गुरु गोबिंद कही सो कीजै ॥

Tulsi Sahib said, *Palak Ram, I will explain to you using another example from the bani of the tenth Guru. He has not sung the virtues of Ram-Rahim, nor did He follow Ram-Rahim and the Vedas. Ram-Rahim's reach is up to Trikuti. The Vedas were born in Trikuti where Niranjan created them. The teachings of the Vedas go up to Brahm only; whereas the Path of Guru Nanak Dev Ji, Guru*

*Ravi Das Ji, and Kabir Sahib, go up to Anami Desh – which is called Nirala the Unique in Guru Granth Sahib.*

ਤੂ ਅਕਾਲ ਪੁਰਖੁ ਨਾਹੀ ਸਿਰਿ ਕਾਲਾ ॥  
ਤੂ ਪੁਰਖੁ ਅਲੇਖ ਅਗੰਮ ਨਿਰਾਲਾ ॥

Adi Granth, P.1038

You are the Deathless Primal Being.  
Death does not hover over Your head.  
You are the Unseen,  
Inaccessible and detached Primal Lord.

Waheguru is attained at the fourth Pad. Tulsi Sahib said, *I explain this to you through Shabad; the same method taught by Guru Sahib.*

॥ ਸਕੈਯਾ ॥

ਪਾँਧ ਗਹੇ ਜਬ ਤੇ ਤੁਮ੍ਹਰੇ, ਤਬਤੇ ਕੋਤ ਆਂਖਿ ਤਰੇ ਨਹਿੰ ਆਨ੍ਹਯੋ ॥  
ਰਾਮ ਰਹੀਮ ਕੁਰਾਨ ਪੁਰਾਨ, ਅਨੇਕ ਕਹੇ ਮਤ ਏਕ ਨ ਮਾਨ੍ਹਯੋ ॥

Guru Gobind Singh Ji says in the above verse:  
*O' my Guru Dev, my Absolute Lord, since I have come to Your Sanctuary and taken your support, I do not think of anyone else. I do not agree with the teachings of Ram-Rahim, Kuran-Puran, etc., etc.*

सिम्प्रित सास्तर बेद कह्यौ, बहु भेद कह्यौ हम एक न जान्यौ ॥  
कहै नानक किरपा तुम्हरी कर, मैं न कह्यौ सब तोहि बखान्यौ ॥

*The tenth Guru says, the Smritis, the Shastras, and the Vedas have explained the secret of God according to their own reach. I do not agree with any of them. Praising Guru Nanak Dev Ji, he says, I am saying all this by His Grace.*

॥ चौपाई ॥

नानक ग्रन्थ मता अस गावा । तुम्हरा ग्रन्थ साखि बतलावा ॥  
तुम्हरे भेष पंथ के माहीं । ग्रन्थ बिधी कोउ बूझै नाहीं ॥

*Guru Nanak Dev Ji has explained His teachings in his own bani. No one, on your path, understands the method taught in his bani. You agree with Him, but do not follow it. Your books also agree with the method explained by Guru Nanak Dev Ji. We too consider Shri Ram Chander Ji as Ram, but Kabir Sahib has referred to four Rams.*

जग में चारों राम हैं, तीन राम बिउहार ।  
चौथा राम निज सार है, ता का करो विचार ॥

*Kabir Sahib says, There are four Rams, however the fourth Ram is Unique; think about that.*



*The Ram referred to by Guru Nanak Dev Ji and Guru Gobind Singh Ji, is the fourth Ram, which has been described beautifully by Kabir Sahib.*

एक राम दशरथ का बेटा, एक राम घट घट में बैठा ।  
एक राम क सगल पसारा, एक र्म सबहुँ से नयारा ॥

Shri Ram Chander Ji did not call himself Ram - it was his name (as everyone has for identification purposes). Tulsi Das has said in the Ramayan, '*Try to meet that Ram whom I follow*'. *That Ram is in us and cannot be seen with these eyes nor heard with these ears.*

ਅਖੀ ਬਾਝਹੁ ਵੇਖਨਾ ਵਿਣੁ ਕੰਨਾ ਸੁਨਣਾ ॥  
ਪੈਰਾ ਬਾਝਹੁ ਚਲਣਾ ਵਿਣੁ ਹਥਾ ਕਰਣਾ ॥  
ਜੀਭੈ ਬਾਝਹੁ ਬੋਲਣਾ ਇਉ ਜੀਵਤ ਮਰਣਾ ॥  
ਨਾਨਕ ਹੁਕਮੁ ਪਛਾਣਿ ਕੈ ਤਉ ਖਸਮੈ ਮਿਲਣਾ ॥

Adi Granth, P.139

To see without eyes.  
To hear without ears.  
To walk without feet.  
To work without hands.  
To speak without a tongue.  
One remains dead while still alive.  
O' Nanak, recognize the Hukam of the Lord's  
Command, and merge with your Lord and Master.

Goswami Tulsi Das Ji has described Ram and Nam separately in Shri Ramcharitmanas. Shri Ram Chander Ji liberated Rishi Gaotam's wife Ahilya by the touch of his foot, but crores of ignorant people with wrong thinking have been liberated by Nam.

### Story of Ahilya

राम एक तापस तीय तारी । नाम कोटि खल कुमति सुधारी ॥

Shri Ramcharitmanas 1.23.2

Brahma created most beautiful Ahilya, collecting beautiful parts from all over the world. He kept her in the charge of Gaotam Rishi, even though Inder and the gods were expecting that they would get her. Brahma Ji went to see her after one year, and was happy to find her safe. Gaotam Rishi returned Ahilya back to Brahma Ji; he did not have any evil thinking about her. Brahma Ji was happy to look at the immense patience, success in penance, and control over lust of the Rishi, so he got her married to Gaotam Rishi, and they were living happily.

Listening to the beauty of Ahilya narrated by Narad, the god Inder became fascinated. One day, with the help of the Moon, he enjoyed her company in the absence of Gaotam Rishi.

Meanwhile the rishi returned home and catching him, cursed Inder (with a curse 'to have female signs over his whole body'). He also cursed the Moon to suffer with T.B. and he cursed his wife and changed her into a stone. Ahilya said, *You have cursed me to be a stone by no fault of my own. I have to undergo this curse, but please tell me when I will be rid of it?* The rishi replied, *You will be liberated in Treta Yug, with the touch of Shri Ram Chander Ji's feet.* Anilya said, *It is Satyug now; after that Dwaper and then Treta. I have to remain a stone for a very long period. It will be very difficult!* The rishi said, *I cannot take my curse back, but I can change the order of the yugs. Treta will come first and Dwaper will be after that.* When Shri Ram Chander Ji went there after killing Tarka and Marich, he liberated Ahilya with the touch of his foot... but Nam liberates multitudes of beings!

रिषि हित राम सुकेतुसुता की । सहित सेन सुत कीन्दि बिबाकी ॥

Shri Ramcharitmanas 1.23.2

For the welfare of Rishi Vishvamitra, Shri Ram Chander Ji killed Tarka, the daughter of Yaksh Suketu, and his son Subahu, with his army.

सहित दोष दुख दास दुरासा ।  
दलइ नामु जिमि रवि निसि नासा ॥

Shri Ramcharitmanas 1.23.3

Meditation on Nam destroys sins, pain and unwanted desires just as the sunrise destroys the night. Goswami Tulsi Das Ji also agrees that Shri Ram Chander Ji and Ram Nam are two different things.

All the holy books talk about the *Inner Nam*. The outside names, like Ram, Rahim, Waheguru, Satnam, Allah, and God - all just *refer* to Him. They are descriptive names only. Get attached to the *Ramtita Ram*, which has been referred to by Shri Ram Chander Ji also.

बाबे कही सो नहिं तुम मानी । तुम ने अपना मन मत ठानी ॥  
कही भगवान काल ने खाया । बाबे ग्रन्थ में येहि बिधि गाया ॥

Then Tulsi Sahib says, *Palak Ram*, you did not follow what Guru Sahib said. You have followed your own sweet will. Shri Krishan Ji said to Arjun in the Geeta: *I have devoured this whole world*. The whole world is in the jaws of Kal. To convince Arjun he showed his Virat Roop (Gigantic Form). Showing the battle of Maha Bharat in his mouth,

he showed the death of all the Kuaravs and the victory of the Pandavs.

तस्मात्त्वमुत्तिष्ठ यशो लभस्व जित्वा शत्रून् भुङ्क्ष्व राज्यं समृद्धम् ।  
मयैवैते निहताः पूर्वमेव निमित्तमात्रं भव सव्यसाचिन् ॥

Shri Mad Bhagvad Geeta Chapter 11, Verse 33

Shri Krishan then said, *Get up, and attain glory winning over your enemies! Enjoy the empire full of wealth. All these warriors are already killed by me. O' Savyasachin (Arjun), you are just an instrument.*

So according to the books, this whole world - the Mortal World, Ether Land, Nether Land, and all living beings, are in mouth of Kal. When he closes his mouth, the beings pressed between the teeth are eaten up by him, the rest escape. As we put grains in our mouth to eat, the grains falling in between the teeth are crushed and swallowed. The remaining ones keep moving in the mouth. All this is described in the books, and we are to understand. Mere reading will not help.

तुम भगवान सत्त बतलावा । बाबे सब्द असत्त लखावा ॥  
राम राम सब सिष्य सिखावा । बाबे सब्द काल सब गावा ॥

You consider that the God of these three worlds is true. Guru Nanak Dev Ji says, *the*

*'Descriptive Word' is false.* He says that Laksha Gyan, or the Word which can be heard, is True. The descriptive Nam is not True. It only describes the *One*. This descriptive Nam tells us about Nam. It is not Nam itself. The Word which created the whole world is the *Sustainer* of this world. Guru Nanak Dev Ji says in Pran Sangli:

ਸ਼ਬਦੇ ਧਰਤੀ ਸ਼ਬਦੇ ਆਗਾਸ, ਸ਼ਬਦੇ ਸ਼ਬਦ ਭਯਾ ਪਰਗਾਸ ।  
ਸਗਲੀ ਸ੍ਰਿਸਟ ਸ਼ਬਦ ਕੇ ਪਾਛੇ, ਨਾਨਕ ਸ਼ਬਦ ਘਟੇ ਘਟਿ ਆਛੇ ॥

Praan Sangli

Shabad has created the earth and the sky.  
Shabad has Enlightened everything.  
Shabad is the support of the whole world.  
Shabad is present in everyone.

O' Palak Ram, you ask your disciples to repeat Ram-Ram, but the Ram you are repeating is Kal. Ram has already been described in detail. The word 'Ram' is descriptive, but the real Ram is the *Sound Current*. The Saints have referred to the real Ram-Nam; they have referred to the Ram which is called Ramtita-Ram by Kabir Sahib.

राम रहीम सब तोंड़े । बाबे पानी में सब मोड़े ॥  
अपने घर बाबे की बानी । सब कहि तुम एक न मानी ॥

Repeating the descriptive Nam is like churning water. The Bani may be from anyone but Guru Nanak Dev Ji has not given importance to the descriptive bani. Guru Sahib says: *Bathing in the water cannot finish the cycle of coming and going.*

*Guru Nanak Dev Ji has clarified in his bani that His bani is the bani of Sat Purush. You do not agree with this. I have proven this, says Tulsi.*

कुदरती काबे की तू महाराब में सुन गौर से ।  
आ रही धुर से सदा तेरे बुलाने के लिए ॥  
क्यो भटकता फिर रहा तू ऐ तलाशे यार में ।  
रास्ता शाहरग में है दिलबर पै जाने के लिए ॥

Santoan ki Bani P.44

Listen attentively to the Sound  
coming from the dome of the Natural Kaaba.

It is a call for you. It says:  
Why are you wandering in search of your Friend?  
The way leading to your beloved  
passes through the Shah Melody.

बाबे राम रहीम उठाये । तुम कह्यौ इष्ट कौन बिधि लाये ॥  
नानक सब्द में दिये उठाई । और कहै निंदक बतलाई ॥

*Going higher than Ram-Rahim, Guru Nanak Dev Ji speaks about True worship of God. You consider them your desired gods, but Guru Nanak Dev Ji has condemned them, and you took it the opposite way.*

पिरथम नानक सब्द बिचारौ । निंदक भाव और पर डारौ ॥  
नानक राम रहीम उठावा । ता को निंदक नहिं ठहरावा ॥

First give some thought to Guru Nanak Dev Ji's words. Guru Sahib has said, *Rise higher than the descriptive Ram-Rahim and get attached to the Sar-Shabad.* He has not criticized them.

और जो कहै सत्त की बानी । ता को निंदक कर कर मानी ॥  
ये तौ नानक सब्द पुकारे । राम रहीम काल बस डारे ॥

Guru Nanak Dev Ji has not recognized the outward Ram-Rahim. Ram and Rahim are words only but people have treated them as God. Ram and Rahim are within the range of Kal. Persons worshipping these, stay in Kal's range.

नानक पंथी जाकर नामा । नानक कही चले परमाना ॥  
नानक कही बिधी नहिं मानै । सब्द ग्रन्थ की साखि न जानै ॥

The Nam referred to by the Nanak Panthis can be written and read. That Nam is descriptive. Nanak Panthis do not agree with the real method taught by Guru Nanak Dev Ji. They do not follow



the teachings in the books, and do not know the reality.

राम साखि बाबे नहिं माना । राम रहीम बेद नहिं जाना ॥  
ये तुम्हरे मति बाबे गाई । ता को छाड़ि और मति धाई ॥

*Guru Nanak Dev Ji has not considered the descriptive names Ram-Rahim and the Vedas as liberators. He himself has said this, but you do not follow his advice, and go the opposite direction.*

अपने गुरु मति राह बिचारौ । बाबे कही सोई मति धारौ ॥  
अब कहूँ एक बिधी बिधि गाई । पलकराम सुनियौ चित लाई ॥

*Think on the suggested Path of Guru Nanak Dev Ji and try to follow what he says, O' Palak Ram! I will tell you the method, but listen carefully.*

साध दया आतम बिधि जानै । आतम कष्ट बहुत दुख मानै ॥  
साध दयाल दया अस गावैं । आतम दया बहुत बिधि लावैं ॥

Having pity on the soul, the Saints explain the method. It is a heavy sin to torture the soul. Saints are graceful. They talk of Grace and shower Grace on the soul in many ways. Swami Ji says:

अपने जीव की कुछ दया पालो । चौरासी का फेर बचा लो ॥

Sar Bachan, 16.1.12

Meditating on Nam, we should have pity on our soul,

so that cycle of 84 comes to an end.

ऐसे ग्रंथ संत सब गावैं । बाबे को दयाहीन न भावैं ॥  
दयाहीन बहुतै अधमाई । आतम हते सो काल कसाई ॥

All Saints have given importance to mercy in their books. Mahavir (Jainism), Christ, and others, all have given importance to mercy. *'Live and let live'* is their motto. A person without mercy is mean and a sinner. He neither lives nor lets others live. It is mentioned in all the books that the *merciless ones are not liked by God. A person killing others is like Kal the butcher.*

देखौ संत मते में रीती । आतम हत सब कहौ अनीती ॥  
पलकराम यह कैसी रीती । साहिब जादे करैं अनीती ॥

According to the *Path of the Saints*, a person who kills living beings is a sinner. *O' Palak Ram, the sons of a Guru, and heads of religions commit sins. What is this custom? They are deviators.*

लड़की मारि करैं अजगूता । यह हत्या आतम होइ भूता ॥  
यह तो आप आतमा नासा । छूटै नहीं भोग बिन बासा ॥

Tulsi Sahib then points out a very big social evil which is not banned by the people. He says, *Not only killing living beings is a sin, but killing a baby girl before or after her birth is a very big sin.*

*It is a crime.* People kill a baby girl at the time of birth; or if they come to know that the baby in the mother's womb is a girl, they get it aborted. There are social, economic, and other reasons for this, but abortion is a terrible sin and still people continue doing it.

Tulsi Sahib sounds a big warning, saying that like the killing of a human being, abortion is also a big sin. People keep on doing it knowingly, and do not consider it a sin. Killing a girl before or after birth is a sin equal to the killing of a human being. One has to repay it. Swami Ji says...

करम करे जैसे देही में । फिर तैसा फल पाया ॥  
करमी विषई और उपाशक । इन तो सभी चक्कर खाया ॥

Sar Bachan, 23.1.12,13

करम जो जो करेगा तू । वही फिर भोगना भरना ॥  
जगत के जाल से ज्यों त्यों । हटो मरदानगी करना ॥

Sar Bachan, 19.2.5,6

**Tulsi Sahib writes in Ratan Sagar:**

करम आस की बास में, जोनि जोनि समाय ।  
जो जैसी करनी करे, सो तैसे फल खाय ॥

Whatever deed a person does,  
he has to come back to face its consequences.

जो चेतन बसै लड़की मारहीं । सो चेतन है अपने ठाहीं ॥  
लड़की देह दृष्टि करि देखी । ता में अदृष्टि ताहि नहिं पेखी ॥

You have the same soul as a girl has.  
You have seen the body of a girl, but have not seen  
the soul residing in her.

साधू देह दृष्टि नहिं मानै । बोलै अदृष्टि ताहि पहिचानै ॥  
देही दृष्टि जगत की रीती । साधू देखै चेतन सेती ॥

The real Saints do not worship the outer body; they give importance to the consciousness - the soul in it. They receive Nam from the Guru and realize the Shabad Guru in themselves. Guru guides on the inner path. He makes us meditate on Nam, and unites us with the Shabad Guru. The form of the Living Guru on the outside is the same as the Shabad Form we see inside ourselves. It takes us to Anami Desh. So, receiving Nam from the Guru, getting united with his Living Form, and meditating on Nam, we can be united with the Shabad Guru inside of us. We can thus realize Him inside ourselves.

### **Why the prohibition on Eating Meat**

ता को नास करौ तुम भाई । बाबे यह बिधि कही अधमाई ॥  
यह तुम पाप कीन्ह केहि काजा । साध दया मति आवै न लाजा ॥

Again Tulsi Sahib says, *why do you commit such a sin by killing a baby girl? Guru Nanak Dev Ji says killing a living being is a big sin. The sages have advised us to be kind to living beings. Are you not ashamed of taking a life?*

ग्रन्थ माहिं देखौ तुम जाई । आतम हत्या साध न गाई ॥  
या बिधि भूल करौ अजगूता । जम राजा बँधिहै मजबूता ॥

Read any book, you will find that no Saint has advocated the killing of living beings. One has to undergo punishment for that. We should remember that the messengers of the Death God will not forgive us for our mistakes. We should not kill a living being even by mistake. Doing this, we will be firmly trapped in the prison-house of Kal.

साखी बाबे मति की जाना । पर आतम हत नरक निदाना ॥  
आज गृहस्थ लड़की जो मारै । ता को जगत अधम करि डारै ॥

According to Guru Nanak Dev Ji, a person who kills living beings is put in hell. Those who murder baby girls are called sinners. The killers of baby girls, or people getting a baby girl aborted, are criminals according to law also. They receive severe punishments and are looked down upon by the community.

साध बने यह कर्म बिचारौ । हिरदे दया नेक नहिं धारौ ॥

साधू चलै अनीती लारा । गृहस्थी डरै पाप के भारा ॥

A sadhu who thinks of doing such deeds and does not have mercy is a sinner. He should not do such undesirable deeds. A family man should be conscious of the seriousness of such a sin, and keep away from it.

औरौ सुनौ एक अधमाई । बिन बकरा मरै मास न आई ॥

बकरा मरै जीव दुख पावै । तब पुनि मास कसाई लावै ॥

*Listen, one more thing: we get meat by killing a goat, and a goat feels severe pain at the time of being killed. A butcher gets his meat by killing. Every living being has a soul. We should not kill any living being for our food, as it is a sin. Guru Nanak Dev Ji has said in Guru Granth Sahib:*

ਗੋਰੇ ਅਤੇ ਲਕੜੀ ਅੰਦਰਿ ਕੀੜਾ ਹੋਇ ॥

ਜੇਤੇ ਦਾਣੇ ਅੰਨ ਕੇ ਜੀਆ ਬਾਝੁ ਨ ਕੋਇ ॥

Adi Granth, P.472

A question arises here: *If there is life in fruits and vegetables, is it not a sin to eat them?* Since there is a soul in fruits, vegetables, goats and human beings, then whether we eat a goat or eat vegetables, won't it still be considered killing?

Guru Sahib sheds light on it this way: the human body contains five elements: earth, water, fire, air and ether. The four legged animals have four elements: earth, water, air and fire; birds have three elements: water, fire and air; insects have two elements: fire and air; and vegetables have only one element - that is water. If we kill a four-legged animal and eat it, it is a bigger sin. We are permitted to eat the things having one element as it is a small sin, liable to a small amount of punishment. It is forgiven by good deeds and Simran and Meditation.

Looking at this from a worldly scale, the killing of a human being results in life imprisonment or hanging. We have to pay twenty or thirty thousand rupees as a fine for killing a cow. Killing of a goat can be "forgiven" by paying a fine of two to four thousand rupees; and you may have to pay a fine of fifty to sixty rupees for killing a chicken.

Similarly, eating living beings with more elements produces heavier karma. If we kill to eat, we will have to be killed to settle the account. The religious books teach that killing creatures with more than one element results in more punishment. That is why we are permitted to eat

vegetables, grains, and fruits; all having just one element.

आतम मरै कष्ट के माहीं । कसकै साधू देह धुजाई ॥  
ऐसे निष्ठ साध जे खावैं । तिन को साधू कहि कहि गावैं ॥  
दयाहीन इंद्री सुख भावै । जिभ्या रस मट्टी बतलावै ॥

A goat's soul suffers great agony at the time of being killed. Being a 'sadhu', why do you do such deeds? How can someone be called a sadhu who eats such forbidden food? Merciless people enjoy tastes pleasing to the tongue at any cost! They keep involved in sensual pleasures and yet preach to others to keep away from these; saying that the taste 'of the tongue' has no value.

जो कोइ पूछै कस कस खाई । तुम ता को मट्टी बतलाई ॥  
जिव हत्या कछु नाहिं बिचारा । ऐसे साध अनीति अधारा ॥

If anyone asks the pretending sadhus, *why do you eat meat?* they will reply, *It is no different than vegetables and grains, as it comes from earth.* They do not consider it killing. They are committing a terrible sin. It is like killing and eating a child. The sadhu says: *meat is earth.* If his child is killed and given to someone to eat, how will he view it then?



## Story of Savage Cannibals

Every living being has a soul - and the soul has God in it. If we kill a living being, we are killing that God, because He is in every living being. In 1962 China attacked India. I was working in the railway workshop at that time; but because of the battle, I was on duty in Company 989 of military headquarters 971; which was called the 'second line of defense'. Our train was stopped ten kilometers before the railway station and another train named Punjab Mail was allowed to pass. The passengers of that train were robbed by savages at the next station. The savages took a husband and wife with their two children to the jungles of Nagaland. The children were three and five years old. The savages killed the younger child and cooked the meat. All the savages drank liquor and ate their food with that meat. The next day they killed the elder child and ate the cooked meat. Watching all this, the mother of the children became unconscious. At night when all the savages were intoxicated and were asleep, the husband and wife ran away and escaped. They narrated this sad story at the railway station. The mother who watched the killing of her children with her own eyes... would she ever think of eating meat? No!

करै स्वाद मट्टी बतलावै । इंद्री स्वाद बिधी नहिं गावै ॥

मट्टी तौ तब जानै भाई । ढेला खेत उठावै खाई ॥

For the taste of your tongue you eat meat and claim that it is same as earth. You do not know the way to escape from this. Tulsi Sahib says: *I will be convinced if you eat a lump of earth.*

जब जिभ्या सुख चीन्ह न आवै । तब मट्टी कही सच करि गावै ॥

नोन मिरिच पुनि छौकै जाई । पुनि तेहि करै स्वाद से खाई ॥

Eating the earth, when your tongue is not satisfied, you come to know that it is earth. We can say that meat is earth only if we do not taste any difference between the two. After adding pepper and spices, you season the meat and eat. If you ate that meat without pepper and spices, you would come to know whether it is meat or earth.

कोइ कोइ गृस्थ बिष्नु तेहि थूकै । धूजै देह प्रान तेहि सूखै ॥

गृस्थ अनीती मानै नीके । मास खाइ तेहि संगति छेके ॥

Meat eaters sometimes criticize vegetarians thus: *They say that vegetarians are weak compared to us, and they lack strength.* Meat eaters believe that eating meat is good; it is their inner weakness. Doing bad deeds makes their soul weak. Meat eaters do not want to keep relations with vegetarians. They do not like to go to a

vegetarians' house because meat is not offered. The family man who considers that eating meat is a sin is right; and he in turn removes the meat eaters from his company.

ये साधन के कर्म निकामा । नरक परै छूटै जब जामा ॥  
ऐसी कहाँ कहाँ की कहिया । गृस्थ डरै तेहि साधन लइया ॥

For sadhus these are very bad deeds; meat and liquor are not good for them. Such sadhus are put in hell after death, and upon coming out they again are put in the wheel of 84 lakh species. It is not fixed when they shall get a human life again. How far should I explain these things? The family man should be afraid of this; whether a sadhu or a family man, eating meat is bad.

दरस साध के कहैं पुनीता । करै साध ये कर्म अनीता ॥  
बड़े साध येहि बिधि से गाये । यह अनीति सब संत बतायें ॥

Darshan of a sadhu is considered holy, but to see a sinful sadhu earns sins. All the Saints have said that eating meat is a sin.

पलकराम बिधि समझौ भाई । कहिये साध कि कहिये कसाई ॥  
ये बाबे मुख नहीं बखाना । मन अपने सुख इंद्रि खाना ॥

Tulsi Sahib asks Palak Ram, *Should we call such sadhus, 'sadhus or butchers'?* Guru Nanak Dev Ji never advised the killing of living beings.

His message was to be kind to all. He did not permit meat eating.

तुलसी मैं तौ सब का दासा । देखि देखि जिव भयौ उदासा ॥  
ऐसी कहि कहि कहँ लागि गाई । मता साध का कहूँ न पाई ॥

Tulsi Sahib then says, *I am a servitor of all living beings, but I am sad to watch them doing immoral deeds. To whom do I refer? We do not see the ideal of Santmat in the sadhus in saffron robes. They do not know Santmat.*

॥ प्रश्न पलकराम ॥

॥ चौपाई ॥

तुलसी स्वामी भाखौ भेवा । साहिबजादे कर्म के लेवा ॥  
यह बिधि संत मते में नहीं । सत सत ये तौ कही गुसाँई ॥  
कहौ तुलसी इन का निरवारा । ये भी कबहूँ लगीहैं पारा ॥

Palak Ram then questions Tulsi Sahib, *Will the disciples doing such deeds have to pay for that? Please teach me the truth. Santmat does not agree to this. Will such evil doers ever be liberated?*

॥ तुलसी साहिब ॥

॥ चौपाई ॥

पलकराम तुम सुनियौ स्वामी । ये तो परिहैं नर्क की खानी ॥  
आतम नास मास जिन खाया । बकरा मारि करम में आया ॥

Tulsi Sahib replies, *Palak Ram, the people who do the aforesaid deeds, are put in hell. Those who kill living beings, kill goats and eat their meat, do not get the True Path of God Realization; they will have to go to hell to face different kinds of punishments.*

आतम नास कीन्ह तेहि खाया । अपनी इंद्री सुख में लाया ॥

इंद्री सुख भयौ आतम बैरा । जिन के भये नरक में डेरा ॥

People who kill living beings and eat the meat for the taste of their tongue, have committed sins to satisfy their pallet. They will go to hell.

ये तौ कधी न छूटैं भाई । ये बैराट लौटि जो जाई ॥

साध फकीर गृस्थ पुनि कोई । जिन जिन कीन्ह नर्क गये सोई ॥

They cannot get rid of this sin. After suffering in hell they will be put in the big prison house of 84 lakh species. Whether sadhu, mendicant, or family man, whosoever commits such sins, will go to hell. Kabir Sahib writes at another place:

कबीर पापी पूजा बैसि करि, भखै मास मद दोइ ।

तिनकी देत्ती मुकती नहीं, कोटि नरक फल होइ ॥

One Mahatma has said:

बिन भोगे भागे नहीं कर्म गति बलवंत ॥

बैर भाव छूटे नहिं भाई । गला काटि सोइ बंधन पाई ॥  
या का सुन बरतंत सुनाऊँ । जा की चाल हाल दरसाऊँ ॥

The enmity is never finished. If a person chops off anyone's head, he is tied in bondage. He has to get his own head chopped off to pay it back.

Kabir Sahib says:

कहता हूँ कहि जात हूँ, कहा जो मान हमार ।  
जा का गर तुम काटिहौ, सो फिर काटि तुम्हार ॥

Tulsi Sahib says, I will tell you how a murderer suffers.

### **Incarnations too must Endure the Consequences of their Karmas**

रामायन में देखौ जाई । साखि समझ बिधि देउँ दिखाई ॥  
और पुरान जान जिन बूझा । हत्या पाप सबन कहँ सूझा ॥

*O' Palak Ram, all undergo the consequences of the sin of killing; no one can escape it. Whether a famous rishi-muni, a sadhu-sanyasi, a yogi-yati, or a pir-paigamber; he still has to face the consequences of his karmas. I will explain this to you, by narrating an event from the Ramayan. The Puranas also say that one has to suffer for the sin of killing a living being.*

॥ दोहा ॥

राम बान बाली हता, मारे सब जग जानि ।

पुनि पूरबले बैर से, भील भाल तन हानि ॥

Tulsi Sahib continues, *I will prove this through a story from the Ramayan, which shows that one has to endure his previous karmas. Shri Ram Chander Ji incarnated in this world in Treta Yug. During the period of his 14 year exile, Ravan stole away Sita. Shri Ram Chander Ji went to Sugriv for help, and Sugriv said, 'my elder brother Bali has forcibly snatched my own wife and turned me out of my own kingdom. I am unable to get back my own wife; how then can I help you to get your wife back?' Shri Ram Chander Ji said, If you get your wife back? Sugriv said, Then I can help you.*

Bali had secured a boon: *that whosoever attacks him face to face will lose half of his strength (to Bali).* Knowing this, Shri Ram Chander Ji shot an arrow at Bali standing behind a tree. Bali fell down, and looking at Shri Ram Chander Ji he said:

धर्म हेतु अवतरेहु गोसाईं । मारेहु मोहि ब्याध की नाई ॥

मैं बैरी सुग्रीव पिआरा । अवगुन कवन नाथ मोहन मारा ॥

Shri Ramcharitmanas 4.8.3

*O' Gosai, You have incarnated to protect religion, yet you have killed me like a coward standing behind a tree. There was no enmity between you and me. If you were to fight with me, you should have fought me face to face. You will have to repay for this injustice. Shri Ram Chander Ji said, Alright, I will repay. Bali died.*

Shri Ram Chander Ji incarnated as Shri Krishan Ji in Dwapar Yug and Bali took birth as a bhil (tribesman in central India) named Jara. History tells that after the battle of Mahabharat, Shri Krishan Ji was lying down with his right leg on his left knee, and he was in a pensive mood. The sign of padam in Shri Krishan Ji's foot was shining and the Bhil took it for a deer's eye and shot at it. The arrow hit Shri Krishan Ji's foot and he cried out. Hearing that the bhil came running and said, *Please forgive me, I have committed a careless blunder. I shot an arrow thinking it to be a deer's eye.* Shri Krishan Ji said, *No need to ask for forgiveness. It is the revenge taken due to my previous karma.*

Leave aside the common people, even the incarnations have to repay for their karmas. No living being can be spared from the net of karmas; so we should be afraid of making bad karma.



Think before acting. This world is a field of karmas. Whatever we sow, so shall we reap. We should do good deeds, follow the *Path of Truth*, meditate on Nam, and try to unite our soul with God.

॥ चौपाई ॥

राम कृष्ण औतारी भाई । बाल भील होइ मारौ ताही ॥  
पाँव पदम बिच मारेउ बाना । कृष्ण बैर पुनि मरै निदाना ॥

Shri Ram Chander Ji and Shri Krishan Ji were both 'incarnations'. Shri Ram Chander Ji killed Bali, but in his next life Bali came as a bhil named Jara and killed Shri Krishan Ji to avenge his death.

ऐसे बैर न जैहै भाई । गला कटे बिन छूटि न पाई ॥  
अब बाबे मुख सब्द सुनाऊँ । नानक कही सोई समझाऊँ ॥

Though Shri Ram Chander Ji was an Incarnation, he had to pay back his karma, coming as Shri Krishan in his next life. Karma does not spare any living being. Chopping someone's head is paid back by getting your own head chopped off. Guru Nanak Dev Ji explains through a shabad from his bani:

॥ शब्द ॥

दरदमंद दरवेस है, बेदरद कसाई ।  
गल विच छुरी चलाइया, तुझे दरद न आई ॥

A dervish is merciful and a butcher is stone hearted. Guru Nanak Dev Ji asks the killers, *Don't you feel any mercy when you are about to chop someone's head off?*

### **Anecdote of Guru Nanak Dev Ji at the Kumbh Fair**

क्या बकरी क्या भेड़िया, क्या अपना जाया ।  
सब का लोहू एक है, तुझै किन फुरमाया ॥

Guru Nanak Dev Ji once went to the Kumbh Fair. Some people were cooking rich food and some Aghori Sadhus were cooking meat. Guru Nanak Dev Ji felt sad seeing this, and started cooking vegetables in a pot. The Aghori Sadhus asked him what he was cooking? He replied, *cow's meat*. The news spread like wildfire and all the sadhus collected together to ask him, *why are you committing this terrible sin?* Guru Sahib uttered this shabad (poem): *All have the same blood and the same flesh! Then why do you discriminate?* When the matter was starting to get out of hand, they noticed that Guru Sahib was cooking vegetables. Guru Sahib sang: *There is no difference between a goat and a wolf*. He explained to the Pandits that the meat of all living beings is the same. Whether a goat, a wolf, a cow or a

human being; the blood is the same. *Why do you discriminate and say eating goat's meat is acceptable but eating cow's meat is a sin. Meat is meat. God lives in everyone. Killing and eating any living being is tantamount to killing and eating God. When all the living beings of this world are the same, then why discriminate between a goat and a cow? All the living beings are a part of God, they are all His Forms.*

Guru Sahib continued, *It may be a goat or a sheep, both have the same blood; then what is the difference between a baby goat and a baby human being. If we can eat a goat's baby, we can also eat a human baby.* Here Guru Sahib has treated a baby goat and a human baby as the same. Rebuking the sadhus he continued: *It may be a goat or a sheep, all are alike. If you eat their babies, you should also eat your own children.* But we misconstrue. We spare our human babies yet keep on eating the babies of sheep and goats.

नानक लखि परचै भई, सब घट बिच प्यारा ।

सब जहान जिव एक है, घट माहि निहारा ॥

Guru Nanak Dev Ji says, *I have known this thing: that the same God lives in everyone.* Giving the example of the sheep and the goat he explains

that the life of all beings is the same. *We can understand this if we look inside through the consciousness.*

॥ चौपाई ॥

यह नानक बिधि भाखि सुनाई । अपने घर की समझ न आई ॥  
नानक साहिब बड़े दयाला । जीव हतन ग्रन्थन नहीं डाला ॥

Guru Nanak Dev Ji explained beautifully and said, *We have not tried to know our own self; we feel the same pain as other living beings feel upon being killed. A person can understand this if he tries to search within. The whole secret is inside ourselves.*

ये सब रीत स्वाद की लारी । स्वारथ जिभ्या पेट सँवारी ॥  
कहिये दया संत की रीती । यह कस करी मुक्ति परतीती ॥

We have made a habit of killing living beings for the taste of our tongue. "To satisfy hunger" is masquerading in it; *but the way of Saints is to be kind to all beings.* How can a person be liberated doing these things?

नित प्रति जीव कसाई मारै । हत्या कहि कहि संत पुकारैं ॥  
संत कसाई एकहि लेखा । या में ठहरा कौन बिबेका ॥

A butcher kills animals every day and sells their meat. Saints say it is a sin. Sounding a

warning to the guised sadhus who eat meat, Tulsi Sahib says, *your behavior is like a butcher. What is the sense of being a sadhu if you are eating meat.*

Tulsi Sahib now likens 'a person doing bad deeds after receiving initiation' with a sadhu who eats meat! (example: earning crores of rupees by taking bribes, etc.)

Saints preach against killing, but people do not listen to them. They can only communicate and share these things. To listen or not depends upon the sweet will of the person.

यह अंधे अंधे कर लेखा । आतम मारि न करै बिबेका ॥  
अंध धुंध सब भेष भुलावा । सबदन बिच नानक नहिं गावा ॥

Tulsi Sahib gives another example: If a blind man says to another blind man, *Come, I will show you the Taj Mahal*, it is a case of the blind leading the blind. The guised sadhus do not know anything, yet they are busy imparting knowledge to others and 'guiding' them on the path of God Realization; so they are leading people in the wrong direction.

Guru Sahib says that a sightless man cannot give knowledge to another blind man! Only a Guru can give *Real Knowledge*, because he has

eyes. Without the knowledge received from a Guru, everyone is blind.

कोइ बाबे मुख साखि सुनावै । तौ तुलसी के मन में आवै ॥  
हत्या भई मुक्ति को दाता । नानक पंथ भेष सब खाता ॥

Tulsi Sahib then says to Palak Ram: *Please find me any Shabad from Guru Nanak Dev Ji's bani which states that killing is not a sin!* But due to distorted reasoning, we think things like this: *'If we do not eat these animals, they will not be liberated'* and thus we manufacture an excuse for killing living beings. It is a very big misconception. The sadhus in saffron robes are caught in this, and continue eating meat.

सबही भेष भेड़ की रीती । अंधे अंध कर्म मन चीती ॥  
अब या का परसंग सुनाऊँ । घूघर जुत्थ बैठ इक ठाऊँ ॥

All these false sadhus behave like sheep; following each other, they keep on doing bad deeds. It is like the story of the sheep fenced in where a fire was raging. As they caught fire, to save them, people were taking them out one by one. The second sheep was not yet taken out, when the first sheep again ran back. In spite of all the sheep being taken out and saved, they again ran back into the enclosure and burned to death. So without reflecting upon what is right and what

is wrong, we keep doing bad deeds like the sheep. Tulsi Sahib says: *No one follows the Perfect Saints; instead, we keep running after the sadhus in saffron robes.* To clarify this further, I will give another example.

जग अंधरा जस घूघर लेखा । जो बिरले कोइ ज्ञान बिबेका ॥  
ज्ञानवंत कोइ बूझि बिचारै । लख अनीति आतम नहिं मारै ॥

The world is blind like an owl; that is, it lives in ignorance. A true Spiritual person is *Knowledgeable*; and some rare knowledgeable person reflects upon *killing living beings*: *That it is a terrible sin, and against the teachings of the Saints.* He therefore does not kill living beings for his food, nor for his benefit.

Persons doing such deeds will not be able to follow the *True Path*. The *Knowledgeable* will think about it and proclaim that it is an injustice and a sin, and will not allow it.

घूघर अंध काग भये भेषा । नीची बुद्धि कुबुद्धि कर लेखा ॥  
घूघर दर दृष्टान्त बताऊँ । मंगल माहिं भेद दरसाऊँ ॥

Tulsi Sahib says that while having eyes, *the owl does not open them after sunrise, but rather lives in the dark.* Likewise, sadhus in saffron robes know they are committing sin, yet they do not

open their eyes to look at those sins - preferring to continue committing them. They are like owls, remaining in the darkness of ignorance. I will narrate one more story about the owls in 'Mangal'. The meaning of Mangal is *'The song of happiness'*.

॥ मंगल ॥

घूँघर अंधे भेष टेक अभिमान में । सूझै न सब में ब्रह्म धुंध अज्ञान में ॥

As an owl lives in the dark and does not take advantage of the sunlight, sadhus in saffron robes do not have knowledge about Brahm, and live in the darkness of ignorance.

घूँघर नेतर खुलै सुनौ सोइ साध है ।

देखा तन बिच भान सो ब्रह्म अगाध है ॥

An owl comes to know, when he opens his eyes and sees the light. One, who sees the light in his own body, is a real Sadhu. Tulsi Sahib says: *one can know the Light in himself when he opens his Third Eye.*

जाने भाखा भेद अंध वा को कहै॥

सब घूँघर जिमि भेष टेक अपनी लहै ॥

A person knowing the Inner Secret can tell you this. If we ask the owls to open their eyes because the sun has come, they will not, but rather argue: *the sun has not come.* Only upon



opening their eyes will they come to know the sun. Like this the false sadhus do not agree with anyone; yet they ask others to follow them.

हंस सिरोमनि साध गगन गंगा बसै ।  
काग कुबुद्धी भेष भर्म भौ में फँसै ॥

The Saints, knowing the inner secret, are like swans (*Pure Souls*) flying up to the sky and drinking Ganges water; whereas sadhus in saffron robes are like crows stuck in filth. They think that whatever they are doing is correct. Guru Sahib has compared True Sadhus to 'sadhus in saffron robes' with the simile of swans and crows.

वे का जानै मर्म हंस केहि का कही ।  
जस घूघर रवि अंध दिवस दीसै नहीं ॥

A crow does not understand a swan. How can he know the meaning of '*Nectar from Ganges*'. He does not know that Real Pearls are found in the Sea. The false sadhus are living in filth like a crow. They are like the owl who keeps his eyes shut after sunrise, thinking that the sun has not risen.

सो सब अंधे भेष ब्रह्म बूझैं नहीं ।  
तन बिच आतम जीव परख सूझै नहीं ॥

The 'sadhus in saffron robes' are blind like an owl and know nothing about *Inner Knowledge*.

They do not know about Brahm, Trikuti, the Pond of Nectar, or the Rag-Ragnies in the body. *The secret of the whole world is inside our body. Whatever we see in the outside world, that is all inside the body.* Guru Amar Das Ji says:

ਇਸੁ ਕਾਇਆ ਅੰਦਰਿ ਨਉ ਖੰਡ ਪ੍ਰਿਥਮੀ ਹਾਟ ਪਟਲ ਬਾਜਾਰਾ ॥  
ਕਾਇਆ ਅੰਦਰ ਬਹਮਾ ਬਿਸਨੁ ਮਹੇਸਾ ਸਭ ਉਪਤਿ ਕਰੇ ਸੰਸਾਰਾ ॥

Adi Granth, P.754

Guru Nanak Dev Ji says in Guru Granth Sahib, *It depends upon you to understand this Whole Secret.*

ਆਤਮ ਮਹਿ ਰਾਮ ਰਾਮ ਮਹਿ ਆਤਮੁ ਚੀਨਸਿ ਗੁਰ ਬੀਚਾਰਾ ॥  
ਅਮ੍ਰਿਤ ਬਾਲੀ ਸਬਦਿ ਪਛਾਲੀ ਦੁਖ ਕਾਟੈ ਹਉ ਮਾਰਾ ॥

Adi Granth, P.1153

मारत निकरै स्वाँस माँस सोई खात हैं ।  
सोइ साधू निज भेष नरक में जात हैं ॥

After killing a living being, it's breathing stops, and his meat is eaten. The false sadhus doing such deeds go to the hell.

गृस्थ रहैं जग माहिं मांस मछरी भखैं ।  
जुग जुग नरक निवास तासु पुरखा चखैं ॥

Worldly people enjoy the world, and keep involved eating meat and fish. The meat eater remains in hell for many years. Kabir Sahib says:

तिल भर मछरी खाइकै, कोटि गरु दै दान ।

कासी करवत लै मरै, तौ हू नरक निदान ॥

If a person eats a fish the size of a sesame seed ...  
yet donates ten million cows,  
goes to Kashi and gets himself cut in half by a saw;  
it still does not make any difference.  
He will still have to repay this sin  
and cannot escape hell.

ये केई भेदी भेद संत बतलावहीं ।

गगन गंग कर बास सो हंस सुनावहीं ॥

Whatever is said can be explained by some Saint or Mahatma. Swans flying in the sky can tell the secret of the 'Sky Ganges'. A human being should know how to recognize a True Guru. However, it can be possible only by the *Grace of the Deathless Lord*.

काग कुबुद्धि जीव न मन उन के बसै ।

छूटै नर्क निदान जान जम ना फँसैं ॥

A person with the intellect of a crow cannot understand the secret explained by Saints and

Mahatmas. The messengers of the Death God will take them to hell after death.

तुलसी बूझि बिचार चारि जुग से कही ।  
जो कोइ मानै अन्त संत सरना सोई ॥

Tulsi Sahib says, *I have said only what has been said for the past four yugas: the Sanctuary of a Saint is the best of all.*

The fifth Guru has written in Sukhmani Sahib:

ਸੰਤ ਸਰਨਿ ਜੋ ਜਨੁ ਪਰੈ ਸੋ ਜਨੁ ਉਧਰਨਹਾਰ ॥  
ਸੰਤ ਕੀ ਨਿੰਦਾ ਨਾਨਕਾ ਬਹੁਰਿ ਬਹੁਰਿ ਅਵਤਾਰ ॥

Adi Granth, P.279

Kabir Sahib has also preached that one should go to the *Guru's Sanctuary*:

कबीरा हरि के रूठते, गुरु के सरने जाय ।  
कहै कबीर गुरु रूठते, हरि नहिं होत सहाय ॥

Goswami Tulsi Das Ji explains in Ramcharitmanas:

राखइ गुर जौ कोप विधाता ।  
गुर विरोध नहि कोउ जग त्राता ॥

Shri Ramcharitmanas 1.165.3

If God is annoyed with us, *Guru saves us*. If Guru is unhappy with us, there is no one in the entire world to save us. Swami Ji tells the importance of *Guru's Sanctuary*:

सतगुरु सरन गहो मेरे प्यारे । कर्म जगात चुकाय ॥  
भूल भरम में सब जग पचता । अचरज बात न काहू सुहाय ॥

Sar Bachan, 8. 13. 1,2

By going to the Guru's Sanctuary,  
the account of karmas is finished.  
The whole world is stuck in doubts,  
no one understands this.

॥ चौपाई ॥

संत सार सरना सोइ पावै । नीति अनीति नजर में आवै ॥  
संत सरन बिच पंथ न सूझै । जीव हतन तन दया न बूझै ॥

A person who understands the *value* of the *Sanctuary of a Guru* can know what is right and what is wrong. No one can know the *Path* without a Guru. In a similar way, people involved in killing cannot know the meaning of mercy.

जस घूघर दिन दिखै न भाई । अस जग भेस नैन अंधराई ॥  
दृग्ग दिवस तेहि सूझि न आवै । राति परे चरने को जावै ॥

In the same way that an owl cannot see during the day, and goes in search of its food

during the night, the saffron robed sadhus do not see the reality. Their followers also keep their eyes shut and do not see the reality.

### Story of Owls

घूघर का परसंग सुनाऊँ । नीत अनीत भेद दरसाऊँ ॥  
गूलर बृच्छ रहै कहूँ एका । ता पर घूघर बसें अनेका ॥

Tulsi Sahib says, *I will tell you a story about an owl which explains sin and virtue. There were many owls living at Gooler Tree.*

आपस में चरचा भई भाई । अपनी अपनी सबन सुनाई ॥  
बोले एक सूरज कहँ रहिया । ता को कुछ बिख्यान सुनइया ॥

They once had a talk amongst themselves, and each one narrated his own experience. One owl asked, *Where does the sun live? Tell me something about it.*

ता में एक घूघर उठि बोला । दिन को सूरज उगै अतोला ॥  
सब सुनि बात अचंभा कीन्हा । सुन कर कोउ न हुंकारी दीन्हा ॥

Another said, *The sun rises during the day.* All were surprised to hear this, and none agreed.

ये तो आज सुनी हम भाई । हम सब के यह मन नहीं आई ॥  
वा को झूठा करी ठहराया । पूछा कहौ कहाँ सुनि आया ॥

All the owls said, *we have never heard this. We do not understand it. They said, Your statement is false. Tell us where you have heard this?*

उन से कहा सुनौ परसंगा । समुन्दर बीच मिली जहाँ गंगा ॥  
ता बिच धाम मोर अस्थाना । कई दिवस जहाँ बीति सिराना ॥

That owl said, *Where Ganges merges with the sea, that is my residence. I have been living there for many days.*

एकै दिवस भया अस लेखा । हंसा सरवर आवत देखा ॥  
समुंदर वार काग बहु आये । उन हंसन पर चोंच चलाये ॥

*One day I saw swans coming towards the sea. Some crows also came there and attacked them with their beaks.*

हंसी कही सुनौ रे कागा । मैला मन बुद्धि ज्ञान न जागा ॥  
जग बिच सूरज उगै जहाना । आँखि न सूझ अबूझ बखाना ॥

The swans said to the crows, *your minds are evil and your intellect holds no knowledge; that is why you do not follow that the sun comes out during the day! The whole world knows that the sun is out during the day; wise persons know this.*

Tulsi Sahib states that the sadhus who wear saffron clothes, are like crows, or like people who

do not believe in God and attack the swan-like Saints.

Here it is explained that the Path of Saints is at a very high level. Some rare human being will follow it. The light exists in each one, but a rare person sees it. The persons, who have not seen it, do not agree. The saffron robed sadhus, much like the owls, open their eyes in the dark and do not see the light.

जस घूँघर दर दिवस न सूझा । अस अंधरा हम तोहि को बूझा ॥  
अस अस बातें भई बनाई । सो मैं सुनी कान के माहीं ॥

Ignorant persons are like the owls, as they don't have inner knowledge. The saffron robed sadhus are like the crows, for while doing wrong, they won't admit it... instead, they blame the swan-like True Saints. They trouble them and slander them.

That owl said, *I have heard with my own ears swans talking about the sun rising during the day.* Like this people speak about the things they hear. The owl will not open his eyes to see the sun during the day... and the saffron robed sadhus behave the same way! They do not have inner knowledge, but only talk about what they have read or heard: that *God exists inside us.*



डर कागा के रहूँ छिपाई । अस बिधि सुनी सुनौरे भाई ॥  
यह सब के मन भया अचंभा । दिवस अंध मानौ जस खंभा ॥

The owl said, *Because the crows were pecking at the heads of the swans, I kept myself in hiding.* The owl continued saying, *I have heard this with my own ears.* Hearing this, all the owls were surprised and became convinced. The owl said, *This information is firm like a pole fixed in the ground: the sun rises in the day.*

दिवस दृगन से सूझै न सोई । बूझै कहा दृग बिन जोई ॥  
ऐसे अंध भया सब भेषा । सूझै न संत मते का लेखा ।

Those who have not opened their eyes to see the sun rising during the daytime, how can they proclaim this is true? Without opening your eyes, how can you say that the sun has risen? Those who have not opened their inner eye, and have not seen that the light and the sun and moon are always there; like the owls, how can they believe it to be true? The sadhus in saffron robes know nothing about this. Except the Saints, no one can see and explain the Inner Secret.

गूढ़ बचन बाना उन केरी । वे का जानैं अंध निबेरी ॥  
ग्रन्थ सब्द बिन बूझ न आवै । मन जस चलै तेही दिस धावै ॥

These people are blind. They do not know Guru Sahib's bani and the deep message of the Saints. They follow their mind, and the mind is not interested in knowing the Inner Secret. Bani says that the mind keeps us entangled in doubts and can be controlled by Nam alone.

ਮਨੁ ਖਿਨੁ ਖਿਨੁ ਭਰਮਿ ਭਰਮਿ ਬਹੁ ਧਾਵੈ  
ਤਿਲੁ ਘਰਿ ਨਹੀ ਵਾਸਾ ਪਾਈਐ ॥  
ਗੁਰਿ ਅੰਕਸੁ ਸਬਦੁ ਦਾਰੂ ਸਿਰਿ ਧਾਰਿਓ ॥  
ਘਰਿ ਮੰਦਰਿ ਆਇ ਵਸਾਈਐ ॥

Adi Granth, P.1179

Each and every moment, my mind  
roams and rambles, and runs all over the place.  
It does not stay in its own home, even for an instant.

But when the bridle of Shabad,  
the Word of God, is placed over its head,  
it returns to dwell in its own home.

**Kabir Sahib says:**

ਕਹੁ ਕਬੀਰ ਜਨ ਜਾਨਿਆ ॥ ਜਉ ਜਾਨਿਆ ਤਉ ਮਨੁ ਮਾਨਿਆ ॥

Adi Granth, P.656

Says Kabir, the Lord's humble servant: this I know.

Now that I know this,  
my mind is pleased and appeased.

खान पान सब भेष दुकाने । मन जग लूटत नाहिं डराने ॥  
अस अस ज्ञान भया सब माहीं । यों अस बूढ़े भेष भुलाई ॥

All these are the shops opened by the sadhus in saffron robes to earn their living. As a vegetable seller calls aloud to people and says, my vegetables are the best, the saffron robed sadhus mislead the people in order to rob them. If the buyer does not want to buy vegetables from the person who calls as he passes by, then the seller proclaims to him, *You may not buy my vegetables, but do not buy from the other seller, as he sells only stale vegetables.* He does not think the buyer is wise enough to see for himself. Like this the false sadhus are tricking people. They do not hesitate to take them away from God. They preach outward knowledge in a very pleasing way. Some mahatma has said:

ਆਪ ਵੀ ਡੁਬੇ ਬਾਹਮਣਾ ਜਜਮਾਨ ਵੀ ਡੋਬੇ ॥

Kabir Sahib said about the sadhus in saffron robes, *they have themselves deviated from the Real Path, and thus mislead others also.*

ਕਬੀਰ ਬਾਮਨੁ ਗੁਰੁ ਹੈ ਜਗਤ ਕਾ ਭਗਤਨ ਕਾ ਗੁਰੁ ਨਾਹਿ ॥  
ਅਰਝਿ ਉਰਝਿ ਕੈ ਪਚਿ ਮੂਆ ਚਾਰਉ ਬੇਦਹੁ ਮਾਹਿ ॥

Adi Granth, P.1377

Kabir: the Brahmin may be the guru of the world,  
but he is not the Guru of the devotees.  
He rots and dies in the perplexities of the four Vedas.

जीव हतन ऐसी बिधि कीन्हा । कर कर पाप आप सिर लीन्हा ॥  
जीव हतन को दया न आई । ये साधू कोउ कहै न भाई ॥

Using wrong reasoning the false Sadhus lead people on the opposite path. Persons influenced by them commit sins; and those sins also go to the account of the false sadhus. These sadhus do not have mercy, but rather continue killing living beings and leading their followers on the wrong path. None of the false sadhus consider it to be wrong; thus they continue inspiring people to do wrong deeds.

ये सब नीच बुद्धि जग रीती । जो कोई जाति न करै अनीती ॥  
जीव को मारि मास जो खाई । पुरखा तासु नरक में जाई ॥  
अस अस जग में डरै बनाई । सो अस मास साध होइ खाई ॥

These are the things related to incorrect thinking. The person who understands the Right Way does not do bad deeds. The meat eater goes to hell and takes other members of his family with him; the family members not following him will be saved from hell. The false sadhus have started the habit of eating meat. Following them, all others have also started eating meat.

नानक ग्रन्थ में नहीं बखाना । सब्द मास नहिं कीन्ह बिधाना ॥

सब साखी में देखौ लेखा । ये कस खाइ पंथ बिच भेषा ॥

Guru Nanak Dev Ji has not preached meat eating in any of his shabads. Read the anecdotes related to Guru Sahib. It is not known why the sadhus in saffron robes keep on eating meat.

आप खाइ और सबै सिखावै । कायथ या से सिष्य कहावै ॥

और खत्री सुन सिष्य सुनाई । मास खानि कीन्ही गुरुवाई ॥

A family of meat eaters began the tradition of eating meat, then family after family continue in that tradition and do not consider it a sin. Why be a disciple of a guru who eats meat and directs others to do the same? Tulsi Sahib tells about the kshatriyas who eat meat and call themselves gurus. They themselves eat and do not stop others.

ये गुरु सिष्य भाव अस लेखा । परै नरक दोउ घोर अलेखा ॥

सुनि साहिबजादों की रीती । लड़की मारि जो करें अनीती ॥

Such gurus and disciples are sent to hell after death where their accounts are examined. Listen to what happens even to the honorable persons of society who commit sins by killing female babies against the law.

कन्या पाप जगत में भारी । सो वे साधू करें बिचारी ॥  
अस अस पाप करम की जुगती । सो साधू नहीं पावै मुक्ती ॥

Killing of female babies is very common in society. The false sadhus should think about this. They should awaken the society that the females should not be killed. Adopting different means, people continue committing this sin. The sadhus doing bad deeds are not liberated. The saints and mahatmas should also speak against killing the female babies.

अस अस अधम काम जिन कीन्हा । जम ने बाँधा भये अधीना ॥  
अस अस करम काम जो करिहै । धरि धरि काल जाल में डरिहै ॥

Whosoever has done such a mean deed has been trapped by the messengers of the God of Death. People doing such deeds will be caught in the net of Kal.

परे पारधी पंछिन माहीं । पकरि पकरि झोलिन में नाई ॥  
पंछी पकरि पारधी लेखा । अस जम करै पकरि सब भेषा ॥

As a hunter traps a bird and puts it in his bag, the false sadhus will be trapped by the messengers of the Death God after death.

जे जे मास मीन जिन खाई । सोइ सोइ बाँधे काल कसाई ॥  
या में नेक एक नहीं जानौ । बूझौ संत साखि सुन मानौ ॥

The persons eating meat and fish are *chained* by Kal and can never break free. No one can question it. Follow the words taught by Saints and Mahatmas in their banis. Kabir Sahib warns:

माँस मछरिया खात है, सुरा पान से हेत ।  
सो नर जड़ से जाहिंगे, ज्यो मूरी का खेत ॥

नानक और कबीर सुनाई । दादू दरिया सब ने गाई ॥  
सब्द साखि बिच लेउ बिचारी । हत्या पाप नरक होइ भारी ॥

Guru Nanak Dev Ji, Kabir Sahib, Dadu Sahib, Dariya Sahib, etc. are all against the killing of living beings. Read their stories, all of them have proclaimed it as a sin in the strongest terms; a sin that takes a person to hell.

अस अस साधू सभी पुकारैं । ये मत नीच कीच की लारैं ॥  
ये पुरान में देखौ जाई । सास्तर सबै अनीति बताई ॥

All the true sadhus say that killing is a deed of mean persons. All the Shastras and Puranas consider it a sin.

जग में रीति अनीती जानैं । सो साधन बिच साखि बखानै ॥  
यहि बिधि संत मुक्ति गोहराई । मास खाइ भो पार न जाई ॥

This custom is considered a sin. Saints say that a meat eater cannot cross the worldly ocean.

ये सब भेष टेक मन जानी । साखि सब्द बिच नाहिं बखानी ॥  
सुन कर बूझै ज्ञान बिबेका । ये सब खान मान मद लेखा ॥

This is all the sweet will of the false sadhus. Guru Nanak Ji did not permit the eating of meat. Reading his bani you come to know this. This system has been established by the sadhus in saffron clothes.

अपनी देखी करौ न भाई । नहिं कोइ आगे साखि लखाई ॥  
ये सब अंध धुंध कर लेखा । बूझै न ज्ञान पंथ कोइ भेषा ॥

Tulsi Sahib says, *do not copy others and do this deed*. No evidence supports meat eating, yet people keep on eating meat without giving it a thought. The saffron robed sadhus, do not understand this.

संत दयाल दया निधि गावै । दयाहीन नहिं साध कहावै ॥  
जीव मारि जो करै बेहाला । वा को वोहि भया जम काला ॥

Saints are merciful and compassionate and they speak of mercy. A person cannot be called a Sadhu if he has no mercy. A person killing and troubling living beings goes to Kal.

ये जिव हानि करै जो कोई । जिन ये कीन्ह नरक गये सोई ॥  
या में कोई लाख बुझवावै । नरक बास आसा तन पावै ॥



Whosoever harms living beings will go to hell. One amongst lakhs understands that after death one has to go to hell according to his desires.

देखौ मता संत कर बाबे । ये तौ नरक करम में जावे ॥  
संत मते की राह नियारी । ये तौ भ्रम भाव जग सारी ॥

Tulsi Sahib says, *A person who understands that upon doing such deeds, one has to go to hell... and persons, having knowledge of the teachings of Saints, know that killing is a terrible evil. Santmat is different than the teachings of false sadhus. Its path is unique and higher than worldly level teachings. Following the path of false sadhus people are trapped in doubts.*

ये कहूँ संत मते में नाहीं । संतन का मति औरै भाई ॥  
पलकराम बूझौ मन माहीं । संत मते की औरै राही ॥

Santmat does not advocate the killing of living beings. It does not create doubts. Understand it well that the Path of Saints is totally different.

ਜਿਹ ਪੈਂਡੇ ਲੂਟੀ ਪਨਿਹਾਰੀ ॥  
ਸੋ ਮਾਰਗੁ ਸੰਤਨ ਦੁਰਾਰੀ ॥  
ਸਤਿਗੁਰ ਪੁਰੈ ਸਾਚੁ ਕਹਿਆ ॥

ਨਾਮ ਤੇਰੇ ਕੀ ਮੁਕਤੇ ਬੀਬੀ ਜਮ ਕਾ ਮਾਰਗੁ ਦੁਰਿ ਰਹਿਆ ॥

Adi Granth, P.393

That highway, upon which  
the water-carrier is plundered...  
that way is far removed from the Saints.  
The True Guru has spoken the Truth.  
Your Name, O' Lord, is the Path to Salvation.  
The road of the Messengers of Death  
is far away from this!

ਸੰਤ ਮਤੇ ਕਾ ਔਰੇ ਲੇਖਾ । ਕੋਈ ਭੇਖ ਨ ਕਿਆ ਬਿਬੇਕਾ ॥  
ਸੰਤਨ ਸਤ ਸਤ ਕਹੀ ਬਖਾਨਾ । ਬਿਨਾ ਬੂਝ ਨਿੰਦਾ ਕਰ ਜਾਨਾ ॥

The Path of Santmat, Knowledge, and method of Saints is unique. No false sadhu refers to *Inner Knowledge*; but the Saints have explained everything. People without this Knowledge do not become convinced. The false sadhus do not agree with the teachings of Santmat, and consider right things to be wrong.

ਯਾ ਸੇ ਭਾਵ ਭੇਦ ਨਹਿੰ ਪਾਵੈ । ਬਿਨਾ ਭੇਦ ਨਿੰਦਕ ਠਹਰਾਵੈ ॥  
ਜੋ ਬਾਬੇ ਮੁਖ ਕਹੀ ਲਖਾਇ । ਜੈਜੈਵੰਤੀ ਮੇਂ ਬਿਧਿ ਗਾਇ ॥

The saffron robed sadhus do not know the secrets described by Saints, and say that it is all false. Being ignorant about the inner secrets, they

slander the Saints. I will tell you what Guru Nanak Dev Ji says in Rag Jaijaiwanti.

जो कछु सुरति पंथ मति रीती । बाबे बचन भाखि परतीती ॥  
जैजैवंती में सब गाई । पलकराम सुनियौ चित लाई ॥

I explain in Jaijaiwanti the way of Santmat explained by Guru Sahib (Rag Jaijaiwanti is type of music).

॥ जैजैवंती ॥

एरी दृग माहिं तौ निरखि हिये माहीं, सूझा नहिं नैन से ॥

O' Soul, until you see inside with your inner eyes, you cannot know this secret. The physical eyes cannot see this.

तुलसी कहि निरखि बिचारी, नानक ग्रन्थन मति झारी ।  
सारी बानी सब्द बताई, जाई देखौ ग्रन्थ में ॥

Tulsi Sahib says, *I am explaining to you only what I have read in the books. Guru Sahib's Adi Granth is narrating all this.*

पलकराम सतसंग पावा, बानी सतगुरु सब्द लखावा ।  
पाया संत चरन सरनाई, तिन से बिधि जाइ कै ॥

*Palak Ram, attending Satsang you will come to understand what is conveyed in Guru Sahib's bani.*

*Whatever I have attained, it is due to the Company of Saints.*

पंथी भेद बिधि नहिं जानै, मति पंथी जाति बखानै ।  
बाबे पंथ सुरति गति गाई , पाये चढ़ि धाड़ कै ॥

The path of all the different sects keeps you entangled in caste and creed. They do not know the method of Saints. Guru Sahib has written and sung what he has experienced at higher levels.

सुरति कढ़ियाव बताई , परे साधन संध चढ़ाई ।  
वाह गुरु चौथे पद पाया, सब गाया संत ने ॥

Saints have explained the method to pull the soul out of the body. This is not possible without Nam. Their teachings take the soul to the Fourth Pad to have the darshan of Waheguru (Lord).

गोरख जो गोष्ट बताई, मन गोरख इंद्री माहीं ।  
चौरासी सिध नौ नाथा, नाथे नौ द्वार में ॥

The mind is called 'Gorakh' in the conference held with the Siddhas. Guru Nanak Dev Ji said that the mind is under the control of the senses. The 84 siddhas are the 84 lakh species. The nine Naths are the nine doors (two ears, two eyes, two nostrils, mouth and two lower apertures.).

नाथे नौ द्वारे माहीं, चौरासी नित नित जाई ।  
दृग से साँई नहिं देखा, लेखा येहि गोष्टि में ॥

The soul is stuck in the nine gates, and keeps on wandering in 84 lakhs species. It takes birth, dies, and comes back again and again. Guru Sahib has said the prison house of 84 lakh species is the 84 siddhas. We are to finish the cycle of coming and going.

पौड़ी बिधि बाबे गाई, सिढ़ी पौड़ी चढ़न बताई ।  
तुम तौ बिधि पढ़ पढ़ हारे, पारे नहिं देखिया ॥

Referring to the Paori, Guru Sahib has pointed to the Inner Ladder. Guru Bani says:

ਏਤੁ ਰਾਹਿ ਪਤਿ ਪਵੜੀਆ ਚੜੀਐ ਹੋਇ ਇਕੀਸ ॥

Adi Granth, P.7

Along this path to our *Husband Lord*, we climb the steps of the ladder, and come to merge with Him.

पचग्रन्थी तत्त लखाये, पृथ्वी पवन आकास समाये ।  
अग्निनी जल पाँच बँधाया, पचग्रन्थी गाइ कै ॥

Guru Sahib has explained very well in Panch Grathi that the human body is made of five elements.

आदि ग्रन्थ परथम्म बखाना, जब बना ब्रह्मंड समाना ।

आदि ग्रन्थी रचना बाँधी, बाबे कही जाय कै ॥

Guru Sahib described everything in Adi Granth only after experiencing it within. Everything got merged in Brahmand, and then the creation was born.

सुखमनी ये घाट कहाई ,इड़ा पिंगला सुखमनि माहीं ।

चढ़ो सुरति गगन समावा, पावा वोहि धाइ कै ॥

Ida, Pingala and Sushmana are three veins. From the left nostril, passing by the left of the spine Ida reaches the brain. Yogis practice pranayama through this vein. This is also called the moon vein. According to Hatha Yoga, Pingala is one of the three main veins. Passing through the right side of the spine, it reaches the brain. This is called the sun vein. Passing through center of these two is the Sushmana, which leads inside. Saints guide us to go in through this vein, because it is possible.

आसा के वार बताई , आसा भौ वार बंधाई ।

आसा परे जब लखि पावै, सुरति सत पाइ कै ॥

Asa-di-Var is related to our desire, and is written in brief by Guru Nanak Dev Ji. The meaning of Asa-di-Var is the following: *'By leaving our hopes and desires and receiving Nam from the*

*Guru, we can ascend to the upper levels'. We can go across by following a 'practical life' referred to in 'Asa-di-Var'; it is not just about reading (but practicing!).*

जप का परमार्थ जाना, जब जीव सुरति पहिचाना ॥

जब सुखमनि सुरति लगाया, चीन्हा पहिचानि कै ॥

As written in the books, when a person repeats Nam received from a Guru, he can find the inner way. Knowing the Way, he can progress. Passing through Sushmana and going up, one can know the Inner Secret. Dadu Sahib says:

दादू देखा अदीदा । सब कोई कहत सुनीदा ॥

Dadu says what he has seen.

All others say what they have heard.

As said in Japuji Sahib, when a person receiving Nam from a Guru comes to know the Inner Secret and the Soul, he can rise to the upper levels.

सतगुरु दरियाव बखाना, सो बिधि तुलसी सब जाना ।

लखि अलख अरूप अकाया, द्वारा निरखा पाइ कै ॥

Tulsi Sahib says that Satguru is like a River. He has received all knowledge from Waheguru; and with His Grace he can see His Invisible Form and the Place He resides. Satguru takes a being

across the worldly ocean, boarding him on the ship of Nam.

अम्मरसर गुरू लखाई, जहाँ जीव अमर होइ जाई ।  
अस माना चढ़ि असमाना, जाना जिन जाइ कै ॥

Tulsi Sahib says, *the Pond of Amritsar is inside us and the Guru teaches us about this. Bathing there, the being becomes immortal. The Bani says that upon reaching that pond, the soul obtains the light of twelve suns and comes to know the Inner Path. This pond is also named Prayagraj.*

हलुवा बट छाकर लीन्हा, इक बट पानी में कीन्हा ।  
इक झंडा जाइ धरावा, चीन्हा नहि भूल से ॥

Tulsi Sahib says, regarding outward rituals: *After making Prasad we divide it into six parts. We keep one part separate for Vishvakarma, the craftsman. The rest we offer to the flag, the water and other living beings. Each religion worships its desired god. People offer food in the name of their dead ancestors thinking they will be liberated. No one pays attention to the reality 'that these rituals were all started for God Realization'; instead, we remain stuck in them (outward rituals). Laying the foundation of a building, we pray that it should be completed without any hurdle. After the prayer we*



*put the Prasad on a brick placed in the foundation and distribute the remaining Prasad among others.*

जा को भगवान बतावा, बाबे कही काल चबावा ।

गोबिंद जी निज मुख भाखा, बाबे कही साखि में ॥

Kal devoured the one whom we considered God. Guru Gobind Singh Ji has said this, and Guru Nanak Dev Ji also refers to it.

बाबे राम रहीम न माना, गुरु गोबिंद ग्रन्थ बखाना ।

मत संतन और बतावा, साहिब कोइ और है ॥

Guru Nanak Dev Ji has not considered Ram and Rahim as liberators. Guru Gobind Singh Ji also explained this in his books. All the ten Gurus have considered Santmat as the highest of all. The Lord and Ram of the Saints is different than Ram-Rahim. He is beyond the reach of the mind and the intellect. Goswami Tulsi Das Ji writes:

रामु कवन प्रभु पूछउँ तोही । कहिअ बुझाइ कृपानिधि मोही ॥

एक राम अवधेस कुमारा । तिन्ह कर चरित बिदित संसारा ॥

नारि बिरहँ दुखु लहेउ अपारा । भयउ रोषु रन रावनु मारा ॥

Shri Ramcharitmanas 1.45.3, 4

प्रभु सोइ राम कि अपर कोउ जाहि जपत त्रिपुरारि ।

सत्यधाम सर्वग्य तुम्ह कहहु बिबेकु बिचारि ॥

Shri Ramcharitmanas 1.46

Rishi Bhardwaj Ji asked Rishi Yagyavalak, *Does Shanker Ji repeat the Name of the same Ram or a different Ram?* Here Tulsi Sahib refers to the fourth Ram, Sat Purush.

पूजा पाहन बाबे न गाई, गुरु गोबिंद नहि ठहराई ।  
तुम पूजौ अंध अचेता, चीन्हा नहिं भेद को ॥

Guru Nanak Dev Ji and Guru Gobind Singh Ji have condemned stone worship like this: *You people keep on worshipping statues, and are ignorant about Real Knowledge. You do not know the real secret of Saints.*

आरति भौ खंड न भाखा, चाँद सूरज दीपक राखा ।  
गगना में थाल बताई, थाह मिलै सुरति लाइ कै ॥

First of all we place five or six earthen lamps in a plate to perform Arti. Then we pour oil, put wicks in them, light them, and perform Arti; whereas the Mahatmas consider the sky as a plate; the sun, the moon and stars as the lamps; and proceed to perform Arti of the *Deathless Being*. *Actually the heart is called the sky.* Guru Nanak Dev Ji says:

ਗਗਨ ਮੈ ਥਾਲੁ ਰਵਿ ਚੰਦੁ ਦੀਪਕ ਬਨੇ ਤਾਰਿਕਾ ਮੰਡਲ ਜਨਕ ਮੋਤੀ ॥  
ਝੂਧੁ ਮਲਆਨਲੇ ਪਵਣੁ ਚਵਰੇ ਕਰੇ ਸਗਲ ਬਨਰਾਇ ਫੂਲੰਤ ਜੇਤੀ ॥  
ਕੈਸੀ ਆਰਤੀ ਹੋਇ ਭਵ ਖੰਡਨਾ ਤੇਰੀ ਆਰਤੀ ॥

ਅਨਹਤਾ ਸਬਦ ਵਾਜੰਤ ਭੇਰੀ ॥

Adi Granth, P.663

This is an example of Inner Arti; explaining to us how to do it. Doing this the soul can go in. The problem is that we do not go in. How can we know that Arti and consider it as true?

ਏ ਗਤਿ ਨਾਨਕ ਬਿਧਿ ਗਾਏ, ਸਤਸੰਗ ਕਰੈ ਜਬ ਪਾਏ ।

ਸੰਤਨ ਕੋਝ ਸੰਧਿ ਲਖਾਵਾ, ਪਾਵਾ ਸੁਰਤ ਧਾਝ ਕੈ ॥

We can know the method of this Arti through Satsang. Saints say that God is the *Big Ocean* where the soul has to merge.

ਨਾਨਕ ਸੁਰਤ ਚੜੀ ਅਕਾਸਾ, ਕੀਨ੍ਹਾ ਸੈਲ ਬ੍ਰਹੰਡ ਨਿਵਾਸਾ ।

ਬ੍ਰਹੰਡ ਸੇ ਪਰੇ ਸਿਧਾਰੇ, ਨਿਰਾਕਾਰ ਨਹਿੰ ਜਾਤ ਹੈ ॥

Guru Nanak Dev Ji says, *Upon reaching Brahmand the soul observes a wonderful scene.* Brahmand is also called Brahm. Then the Soul ascends to Parbrahm. The followers of Niranjana do not know the Secret of this region. It is beyond their understanding.

ਚੌਥਾ ਪਦ ਵਾਹਗੁਰੂ ਮਾਹੀ, ਜਹੰ ਨਾਨਕ ਸੁਰਤਿ ਚੜਾਏ ।

ਨਿਰਾਕਾਰ ਵਹਾਓ ਨਹਿੰ ਜਾਵੈ, ਚੜੇ ਨਾਨਕ ਧਾਝ ਕੈ ॥

The fourth pad is Sach Khand. According to Guru Nanak Dev Ji, Waheguru resides there.

When he took his soul there he described what he saw. He says, *the place I am referring to is beyond the reach of Niranjana*. Reaching Sach Khand, Guru Nanak Dev Ji describes what he saw there.

तुलसी संतन गति न्यारी, जहँ जोति नहीं निराकारी ।  
इन को सब काल बतावै, तुलसी पीव दयाल है ॥

Tulsi Sahib says, *the state of the Saints is different than that of the world. Kal's Jyoti is left below. The place referred to by Guru Nanak Dev Ji is not concerned with the Jyoti of Kal. Guru Nanak Dev Ji says, I am a servitor of the Supreme Lord. He is Graceful and Merciful and comes to this world in the form of Saints. He takes the shape of a Living Master; because unless explained by a human being, we cannot understand the Lord. Others talk only about things related to Kal.*

॥ बिलावल ॥

नानक नजरा निहाल, पलक में निहाला ॥

Praising Guru Nanak Dev Ji, Tulsi Sahib says, *'With one merciful glance He made his disciples happy'*.

सूरति चली अगम चाल, छूटी ग्रन्थी निहाल ।  
सतगुरु वाहगुरु दयाल, नाल नौ के पारा ॥

The soul became happy going to the Invisible, Inaccessible, and Nameless regions. It got rid of the five perversions and reached Sach Khand which is highest region, and said to be the Waheguru Pad (Lord's Home).

दया के कपास पान, संतों का सूत जान ।

ग्रन्थी जित बाट मान, ये जनेऊ सारा ॥

फीकी जग गांठी खोल, तोल मोल न्यारा ॥

Tulsi Sahib then told about the Janeyu ceremony of Guru Nanak Dev Ji: *when Guru Nanak Dev Ji grew up his father arranged for Yagyopvit ceremony. Pandit Hardayal was invited to perform this holy ceremony. When he was about to put the Janeyu on young Nanak, Guru Nanak Dev Ji asked him, "Pandit Ji, do you have a janeyu which will accompany my soul? If you have, please put that around my neck." Pandit Ji replied, I do not have one of that type. At that time Guru Sahib uttered a couplet which is number 15 in 'Asa ki Var'. It says, 'Take the cotton of mercy, make the thread out of Truth, put the knots of Yat (to control the senses), and twisting it with Truth, make a janeyu and put that around my neck'.*

ਦਇਆ ਕਪਾਹ ਸੰਤੋਖੁ ਸੂਤੁ ਜਤੁ ਗੰਡੀ ਸਤੁ ਵਟੁ ॥

ਏਹੁ ਜਨੇਊ ਜੀਅ ਕਾ ਹਈ ਤ ਪਾਡੇ ਘਤੁ ॥

ਨਾ ਏਹੁ ਤੁਟੈ ਨ ਮਲੁ ਲਗੈ ਨਾ ਏਹੁ ਜਲੈ ਨ ਜਾਇ ॥  
ਪੰਨੁ ਸੁ ਮਾਣਸ ਨਾਨਕਾ ਜੋ ਗਲਿ ਚਲੇ ਪਾਇ ॥

Adi Granth, P.471

A person who does not know the Truth, the actual purpose of putting the janeyu around his neck: his knot of love uniting him with God, is loose. The measurement is not right.

त्रैपन नहिं तमक होइ, मन का जो मैले धोइ ।  
ऐसि सत रीति जोइ, खोइ खूब डारा ॥

The person tied with Rajogun, Tamogun and Satogun, is bound to the world. He cannot cleanse his own mind. Those not following the *Path of Saints* are expelled from the *Court of God*.

तेरा तोही में यार, सूरति नैना सँवार ।  
निरखा संतन निहार, माहिं मौज मारा ॥  
सूरति ले निरत बूझि, सूझि सब्द सारा ॥

*Your Friend* is sitting inside you. Open your inner eye. The way leading to Him goes through Tisra Til. See the Saint inside yourself. Have Darshan of the Shabad Guru inside you. Enjoy within and know the Shabad.

पाँडे के गले घात, टूटै ना जरै जात ।  
मैली ना होवै हाथ, धन वे सेवक न्यारा ॥

Wear such a janeyu that neither breaks nor is burned by fire; nor does it get dirty with the touch of the hand. Guru Sahib asks for such a janeyu that washes the dirt of sins. That disciple is unique who wears this type of janeyu.

संतों ने ग्रन्थ खोल, सूझा अगमन अमोल ।  
गोबिंदजी गुरु अतोल, चोल चाल पारा ॥  
पाया सत नाम संत, हाथ लाग हीरा ॥

We can know the Inaccessible Region through the Bani of Saints which discloses the *Inner Secrets*. No one can be like Satguru. Following *Saints*, cross the worldly ocean. Gurbani says:

ਪੀਉ ਦਾਦੇ ਕਾ ਖੋਲਿ ਡਿਠਾ ਖਜਾਨਾ ॥  
ਤਾ ਮੇਰੈ ਮਨਿ ਭਇਆ ਨਿਧਾਨਾ ॥

Adi Granth, P.186

When I opened it up  
and gazed upon the Treasures of my Father  
and Grandfather; then my mind became truly happy.

Reading the Bani of Saints, one can know that this body is not just an amalgam of five elements, bones and flesh. *God too resides in it*. Obtaining the *True Nam* from Satguru and

meditating on it, we come to know that *It is a Great Power that Saints call the Priceless Diamond.*

पौड़ी का अरथ जान, सीड़ी चढ़ना पिछान ।  
सूरति सुखमना सान, मान लै की लारा ॥

Tulsi Sahib says, *Palak Ram, learn to climb the Inner Ladder referred to by Guru Nanak Dev Ji. Take your soul in through the Sushmana Nari.*

अंबर असमान देख, अंबरसर अधर पेख ।  
पावै अदबुद अलेख, आदि अंत सारा ॥  
दसवाँ महलन के पार, तार चार द्वारा ॥

The sky you see outside is in you. See that and bathe in Triveni, Prayagraj, and Amritsar *inside you*. See Waheguru inside you who has 'no beginning' and 'no end'. You will come to know the secret of the world from beginning to end. Your soul will go beyond the Tenth Gate with the grace of Satguru. Beyond that there is Bhanwargupha, Sach Khand - the True Region, and the Invisible, Inaccessible and Nameless Regions.

सूरति कढ़ियाव सार, साधो परे साध पार ।  
गुरु गुरु दरियाव लार, कार कँवलन मारा ॥



With the company of a Mahatma who can take our soul out of this body and unite us with God, we too can cross this worldly ocean. Guru is like a 'River'; his shape is unique. Boarding the Satnam Ship and crossing the Lotuses, through the Bhanwar Gupha and Sach Khand ... we can reach the Region of the Satnam.

आदि ग्रन्थ गाँठि तोड़, पाँच ग्रन्थ बाट मोड़ ।

आसा के वार छोड़, जपजी के पारा ॥

तुलसी नानक कृपाल, मारि काल डारा ॥

The *Upper Regions* are referred to in Panj Granthi, Asa di Var, and Japji Sahib:

ਧਰਮ ਖੰਡ ਕਾ ਏਹੋ ਧਰਮ ॥ ਗਿਆਨ ਖੰਡ ਕਾ ਆਖਹੁ ਕਰਮੁ ॥

Adi Granth, P.7

Disconnecting with the outward names and meditating on the *Inner Nam*, we can reach the *Upper Levels*. Guru Nanak Dev Ji has referred to *that Nam* in these words:

ਨਉ ਨਿਧਿ ਅਮ੍ਰਿਤੁ ਪ੍ਰਭ ਕਾ ਨਾਮੁ ॥

ਦੇਹੀ ਮਹਿ ਇਸ ਕਾ ਬਿਸ੍ਵਾਮੁ ॥

Adi Granth, P.293

The nine treasures are in the Ambrosial Name of God.

Within the human body is its place of rest!

Disconnecting from outside one can go in.  
Tulsi Sahib says, *Upon studying Asa-di-Var and Japji Sahib, one gets complete knowledge.*

Leaving hopes and desires and repeating the Holy Nam, if one goes up by the Grace of Satguru, Kal's power is no more. The mind, who was against us, is now under control. Penances, pilgrimages, hatha yoga, etc., all fail to control the mind; but upon reaching Trikuti (Brahm), it comes under control and stops raising unwanted desires.

॥ सोरठा ॥

पलकराम सुन बात, बाबे ये बिधि यों कही ।  
गोबिन्द मुख बिख्यात, लाग चरन संतन मिलै ॥

*O' Palak Ram! Going inside your body, examine the method taught by Guru Nanak Dev Ji and keep attached to Saints.*

॥ प्रश्न पलकराम॥

॥ सोरठा ॥

सतसंग तुलसी सार, जो कुछ अगम लखाइया ।  
बाबे बिधि बिधि पार, सार सार सगला कहा ॥

Palak Ram says to Tulsi Sahib, *You have explained in Satsang the gist of the talk about Agam Region given by Guru Nanak Dev Ji.*

॥ चौपाई ॥

तुलसी स्वामी सत्त बताई । संत भेद हम तुम से पाई ॥  
संत मता हैं अगम अलेखा । सो कोइ भेष न किया विवेका ॥

*You have truly explained the Inner Secret. I have come to understand that the Path of the Saints is Invisible and Inaccessible, and is beyond the reach of mind and intellect. The saffron robed sadhus do not have any knowledge of it.*

पलकराम चरनन को दासा । सत सत संत चरन विस्वासा ॥  
जो जो बेद तुम भाखि सुनाया । सो तो हम सुपने नहीं पाया ॥

Palak Ram then says, *you are a Great One. I am your servitor. You have taught me the Truth about keeping attached to Saints. I cannot even dream of the Inner Secrets explained by you in Satsang.*

Trusting the Saints and surrendering ourselves to them, we can know these secrets.

पूछौ बिधि भेद सब कहिया । वाह गुरु बाबे कस पइया ॥  
निराकार की आदि बतावो । जोती आदि सबै दरसावौ ॥

*Please tell me how Guru Nanak Dev Ji realized God? How was Niranjana born? Please tell me about him and about Eka Mai - the Shakti, said Palak Ram.*

इन के परे कौन है स्वामी । ता की महिमा बिधी बखानी ॥  
तुम दयाल पूरे हो स्वामी । बाबे बिधि कही सोइ जानी ॥  
संतन आदि अगम कस गाई । सो स्वामी मोहिं भाखि सुनाई ॥

Palak Ram continues, *Who is above Niranjana? Please tell me his importance. You are Merciful to the poor. You have explained the method preached by Guru Nanak Dev Ji. Please explain to me about Alakh and Agam preached by Him.*

॥ उत्तर तुलसी साहिब ॥

॥ चौपाई ॥

तीनि लोक से चौथा न्यारा । चौथे के परे अगम अपारा ॥  
पुरुष तहाँ इक अगम अनामी । चौथा पद तेहि पार ठिकानी ॥

Tulsi Sahib says, *Above the three worlds - Mortal Land, Ether Land and Nether Land, there is a fourth Land called Sach Khand. Beyond this is Alakh, Agam and Anami Regions. The Lord of that region is called Anami Purush. He stays beyond the fourth pad.*

चौथा पद सतनाम कहाई । तेहि नानक वाहगुरू बताई ॥  
सत्तनाम वाहगुरू बतावा । तेहि कबीर सत सब्द लखावा ॥

*The fourth pad is called Satnam. Guru Sahib has named it Waheguru. Going there, Kabir Sahib has introduced the word Sat Shabad. Satnam originated from there. Anami is the Nameless region.*

तीनों नाम एक हैं भाई । वे बासी चौथे पद माहीं ॥  
वाहगुरू का अंस कहइया । जा से सोलह निरगुन भइया ॥

*Tulsi Sahib says, Satnam, Waheguru and Sat Shabad are the names of the same power. God created his Sixteen Sons (Powers) in Sach Khand. They are called Sixteen Nirgun, Sixteen Skills or Sixteen Sons. These are the parts of Waheguru.*

ता में एक निरंजन राई । गुरू अंस से जोती आई ॥  
जोति निरंजन की है नारी । दोनों मिलि कीन्हा बिस्तारी ॥

Out of the sixteen, Niranjana is the fifth. Jyoti, (also called Eka Mai, Ashtangi, Adi Bhawani, Maya and Shakti), was born as a part of Purush.

Later she was married to Niranjana. These two<sup>25</sup>, husband and wife, created the world.

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<sup>25</sup> *Anurag Sagar goes into this story in great detail.*

वाहगुरू पद इन से नियारा । निराकार नहिं जोति पसारा ॥  
तीनि लोक निराकार समाना । वाहगुरू चौथे में जाना ॥

*Waheguru Pad is different. Jyoti and Niranjan cannot interfere there. Nirakar (Kal) rules over the three worlds only. Guru Nanak Dev Ji named the forth plane 'Waheguru'.*

वाहगुरू का भेद नियारा । निराकार नहिं पावै पारा ॥  
जोति निरंजन किया बिधाना । उपजे तीन पुत्र परमाना ॥

*Waheguru's secret is different; and Niranjan cannot reach there. Jyoti and Niranjan have created the world and three sons - Brahma, Vishnu and Shiv.*

ब्रह्मा बिष्णु महेसुर जाना । काल निरंजन से उतपाना ॥  
निरंजन जोति काल अन्याई । दस औतार याहि के भाई ॥

Niranjan's sons along with Eka Mai, are running the world. It is said that the Creator of the world is Eka Mai; and that she and Niranjan are unjust.

The ten incarnations in this world are the ten incarnations of Kal. They are his brothers, or his parts. Their names are Matsya, Kachhap, Varah, Nrisigh, Vaman, Parshu Ram, Ram, Krishan, Budh and Kalki.

ਕਾਲ ਨੇ ਲਿਏ ਦਸੌ ਐਤਾਰਾ । ਤੀਨਿ ਪੁਤ੍ਰ ਪੁਨਿ ਸਾਜ ਸੱਕਾਰਾ ॥  
ਬ੍ਰਹਮਾ ਬੇਦ ਪੁਰਾਨ ਬਨਾਵਾ । ਤਾ ਮੇਂ ਸਕਲ ਜੀਵ ਝਰਜ਼ਾਵਾ ॥

Brahma entangles the whole world in the Vedas. Reading the Vedas the world wants to meet God, but the Vedas say neti-neti.

ਦੇਵਲ ਦੇਵ ਪਖਾਨ ਪੁਜਾਵਾ । ਤਾ ਮੇਂ ਸਕਲ ਜੀਵ ਭਰਸਾਵਾ ॥  
ਨਿਰੰਕਾਰ ਕਾਲ ਅਨ੍ਯਾਏ । ਜੋਤੀ ਠਗਿਨੀ ਜਾਲ ਬਿਛਾਏ ॥

The main god Shiv started stone (idol) worship and entangled the world in it. Jyoti spread her net and robs all the beings while Kal is unjust.

ਬ੍ਰਹਮਾ ਬਿੰਨੁ ਕਾਲ ਕੇ ਬੇਟੇ । ਦਸ ਐਤਾਰ ਕਾਲ ਕੇ ਪੇਟੇ ॥  
ਏ ਠਗ ਠਗ ਮਿਲਿ ਜਾਲ ਪਸਾਰਾ । ਜੀਵ ਬਾਂਧਿੰ ਚੌਰਾਸੀ ਡਾਰਾ ॥

Ten incarnations of Kal and his three sons keep the world away from Satnam. They together have spread a web. The Bani describes them as robbers. Trapping all in their net, they have imprisoned the living beings in the prison house of 84 lakh species.

ਏਕਾ ਮਾਈ ਜੁਗਤਿ ਵਿਆਈ ਤਿਨਿ ਚੇਲੇ ਪਰਵਾਣੁ ॥  
ਇਕੁ ਸੰਸਾਰੀ ਇਕੁ ਭੰਡਾਰੀ ਇਕੁ ਲਾਏ ਦੀਬਾਣੁ ॥  
ਜਿਵ ਤਿਸੁ ਭਾਵੈ ਤਿਵੈ ਚਲਾਵੈ ਜਿਵ ਹੋਵੈ ਫੁਰਮਾਣੁ ॥  
ਓਹੁ ਵੇਖੈ ਓਨਾ ਨਦਰਿ ਨ ਆਵੈ ਬਹੁਤਾ ਏਹੁ ਵਿਡਾਣੁ ॥

ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸ ॥  
ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥

Adi Granth, P.7

The One Divine Mother conceived  
and gave birth to the three deities.  
One, the Creator of the World;  
One, the Sustainer, and One, the Destroyer.  
Lord makes things happen  
according to the Pleasure of His Will.  
Such is His Celestial Order.  
He watches over all, but none see Him.  
How wonderful this is!  
I bow to Him, I humbly bow.  
The Primal One, the Pure Light,  
without beginning, without end.  
Throughout all the ages,  
He is One and the Same.

वाहगुरु का मरम न पाया । चेला जीव जहाँ से आया ॥  
निरंकार जोती ने भाई । वाहगुरू की राह छिपाई ॥

The living beings do not come to know  
Waheguru, nor do they know from whence they  
have come. Jyoti and Niranjana have concealed the  
way leading to Waheguru.



वहाँ जीव जाने नहीं पाई । ठग ठग मिलि सब जाल बिछाई ॥  
कोइ कोइ संत अमरपुर बासी । मारा काल भये अबिनासी ॥

The robbers have spread their net  
to prevent the living beings  
from returning to their Home.

Some rare human beings  
meet the Saints, residents of Agampur;  
kill Kal and come out of the cycle of birth and death.  
Mind and Maya trap everyone in doubts.

*Saints are rare that come from the Immortal Home; they win over Kal and again merge back in Lord. Kal opposes them, but they initiate the human beings and take them to Sach Khand.*

सूरति चढ़ी गगन के माहीं । चौथा पद वाहगुरु दरसाई ॥  
पदम कंज में गुरु का बासा । गुरु मिलै तब चढ़ै अकासा ॥

With the Teachings of the Saints, the soul rises to the sky. The fourth level is called Waheguru; Guru lives there. If one finds a Guru who comes from Waheguru level and initiates, that soul can rise to the sky.

संत मिलै कोइ वा घर बासी । दरसावै काटै वो फाँसी ॥  
संत दयाल मिलै कोइ पावै । पलक एक में राह लखावै ॥

*Tulsi Sahib says that if a person meets a Saint from Waheguru Pad, and He guides you along the*

*way, the noose of 84 can be cut. If one gets such a Merciful Saint, he can see that Region in a moment.*

है पुनि अगम सुगम होइ जावै । वाहगुरू जीवत मिलि जावै ॥  
नानक येही रीति से पावा । औरौ संत यही बिधि गावा ॥

*Then the difficult path will become easy and one can have the darshan of Waheguru in this very life. Guru Nanak Dev Ji and other Saints have preached the same method.*

तब तिन वाहगुरू पद भाखी । जीवत मिलै कही पद साखी ॥  
तुम तौ वाहगुरू को मानौ । वाहगुरू का मरम न जानौ ॥

*Guru Nanak Dev Ji has preached about Waheguru Pad and advised people to attain to that level while living. Palak Ram, you follow Guru Nanak Dev Ji but you do not know His Secret.*

वाहगुरू मुख भाखि बखानौ । वाहगुरू की महिमा ठानौ ॥  
बाबे वाहगुरू बतलाया । तुम तो याह गुरू मन लाया ॥

*Palak Ram, you utter Waheguru-Waheguru, but you are worshipping the descriptive name. Guru Sahib has taught about Waheguru, but you have considered the Lord of the Three Worlds (Kal) as God; and so, you are attached to him.*

कस कस राह मिलै पुनि भाई । भेष पंथ ने राह भुलाई ॥  
संत चीन्ही जावै सरनाई । वाह गुरु सहजै में पाई ॥

*How can one find the way to God's Home?  
How can one be liberated? The sadhus in saffron  
robes do not know that Path. They have forgotten it.  
Going to the Saints one can easily know it.*

बिना संत कुछ मिलै न भेदा । ऐसे काल करै जिव खेदा ॥

*Tulsi Sahib said, Palak Ram, no one can know  
Lord God without the Saints. One will keep getting  
troubles from Kal.*

॥ पलकराम वाच ॥

॥ चौपाई ॥

हे स्वामी तुम अगम सुनाई । ये कहूँ भेद जगत में नहीं ॥  
साध संत बहु खोजि सिराना । भेद पंथ में सुना न काना ॥

*O' Swami Ji, O' Master, this world does not  
know about Agam taught by you. Sadhu Saints have  
done surprising research which is not known to the  
followers of other paths.*

सुना भेद मन चकित भइया । ये तौ स्वामी अकथ सुनइया ॥  
मैं तो सरन तुम्हारी लीन्हा । संत चरन जल मन जस मीना ॥

*O' Swami Ji, I am wonderstruck hearing this secret. As a fish is happy entering the water, I am happy in your company.*

मो को चरन सरन में राखौ । सरन संत मन सत कर भाखौ ॥  
मोर निवाह संत के हाथा । करिहैं मो को संत सनाथा ॥

Palak Ram continues, *You have imparted to me the true significance of the Sanctuary of Saints. Please keep me in Your Sanctuary. My life is surrendered to you; I cannot live without you. I depend upon you to take me across the worldly ocean. Please keep me attached to you.*

मैं किंकर हौं सरन अनाथा । निबहौं संत चरन के साथी ॥  
मो कौ संत चरन की आसा । दूजा और नहीं बिस्वासा ॥

Palak Ram humbly says, *I am an unprotected servant. I can survive at the Feet of Saints alone. I do not have any other support. I do not believe in anyone else. Please take me into Your Sanctuary. I am your servant; and an unprotected servant needs support.*

अस कहि बहै नैन से पानी । स्वाँसा भैरे चरन लपटानी ॥  
साधू रीति प्रीति गति भाखी । सुरख भये नैना निज आँखी ॥

Speaking these words the tears rolled down his eyes. Taking a deep breath, he clung to Tulsi

Sahib's feet. Like a true sadhu, he was full of detachment.

बोले बचन दीन गति गाई । अब आज्ञा अस्थाने जाई ॥  
चरन परसि पुनि आज्ञा लीन्हा । तुलसी सीस चरन पर दीन्हा ॥

Then Palak Ram bowed down at Tulsi Sahib's feet and asked permission to take leave.

॥ बचन तुलसी साहिब ॥  
॥ चौपाई ॥

तुलसी कहै सरनि मैं स्वामी । दया कीन्ह मोहि अंतरजामी ॥  
अस भाखि चल कीन्ह पयाना । पलकराम पहुँचे अस्थाना ॥

To praise Palak Ram, Tulsi Sahib humbly said, '*I am in your sanctuary; you have been very kind to me*'. Like this Tulsi Sahib respectfully allowed Palak Ram to depart.

He started for his residence.

मन में मगन प्रीति भई गाढ़ी । सूरति लगी फिरै नहिं आड़ी ॥

Tulsi Sahib said, *He was deeply in love, and his soul was attached inside. He was overjoyed.*

॥ दोहा ॥

पलकराम बिधि कहा कहूँ, सत मत साधू भाय ।  
मन प्रति दीन प्रभाव अति, सब साधन के माँय ॥

According to the dialogues held with Palak Ram, and on the basis of the questions asked by Palak Ram, Tulsi Sahib explains the anxiety, nature and politeness of Palak Ram. *He says, All the sadhus should have humble thoughts in their mind. Such sadhus are respected and all are their friends. I request other sadhus also to behave like Palak Ram.*

साध संत हिये प्रीति ज्यों, उमगत बारोइ बार ॥  
नैन निरखि आँखी भरे, करै संत से भाव ॥

Palak Ram was overjoyed with the love that sadhus and Saints have, and his eyes were shedding tears.

॥ बिलावल ॥  
पलकराम प्रेम मगन, संतन सरनाई ।  
अति अजान जान कछू, किंकर की नाँई ॥

Tulsi Sahib says, *taking the Shelter of Saints, Palak Ram was drenched in love, and considered himself very small. He was a famous mahatma and had many devotees; and now he came to know everything about Saints. He was such an important Mahatma; still he behaved like a servant. It was his greatness.*

चरन चिन्ह भाव सुमन, संतन सुति परन बंध ।  
नैना झर झरत नीर, बरनै लघुताई ॥

*After knowing the Saints very well he attached himself to them and became very humble. His eyes kept shedding tears.*

जोड़ जोड़ मुख कहत बैन, बानी मृदु पुलक गात ।  
गुनन गिनत संत साथ, मन तन हित लाई ॥

*Palak Ram joyfully spoke sweet words to express himself. He would sing the praises of Saints for the benefit of his soul. He did not have any ego.*

हिरदे हित हरन बैन, किंचित मन भरम भैन ।  
निर निर निरभै समीर, थिरता अधिकाई ॥

*One should praise the Guru in happiness and never let any doubt enter the mind; nor allow any ill feeling in the mind. Fearlessly sing Guru's praises! Always stay in His will.*

भावन मन भाव लाइ, चावत चित चेत साथ ॥  
तुलसी ये भक्ति भाँत, चाहत चरनाई ॥

*Tulsi Sahib preaches to whole-heartedly love the Guru! Guru Ravi Das Ji says:*

ਸਾਧ ਸੰਗਤਿ ਬਿਨਾ ਭਾਉ ਨਹੀ ਉਪਜੈ  
ਭਾਵ ਬਿਨੁ ਭਗਤਿ ਨਹੀ ਹੋਇ ਤੇਰੀ ॥

Adi Granth, P.694

Without the Company of the Holy,  
love for the Lord does not well up.  
Without this love  
your devotional worship cannot be performed.

We should always remember Him. Being  
attached to the Guru we can meditate.

॥ दोहा ॥

पलकराम के प्रेम की, तुलसी करत बखान ।  
बैन बचन मुख चैन की, सो कहूँ कौन बयान ॥

Tulsi Sahib says, *I have narrated Palak Ram's love story, but how can I capture the words said by him, and the peace in his mind?*

॥ सोरठा ॥

हिरदे हरष समाय, पलकराम साधू समझ ।  
मंजन तन परभाय, लाह लहर कस कस कहूँ ॥

*Palak Ram was a sadhu, but the joy of his heart was beyond expression. As the waves develop in the body when one takes a bath, the same kind of waves*



*were in his mind due to joy. How I can express his happiness?*

॥ हिरदे वाच ॥

॥ चौपाई ॥

पुनि हिरदे बोला अस बानी । कासी में साधू अस जानी ॥

स्वामी साधू बड़े प्रमानी । संत चरन बिन और न जानी ॥

Hirde was another disciple of Tulsi Sahib. He said to Tulsi Sahib: *Kashi is a place of sadhus, O' Swami Ji! High class sadhus live there. They give importance to the Saints.*

कासी में देखे यह साधू । कासी और कींच पुनि काँदू ॥

स्वामी सत मत कोउ न चीन्हा । यह पुनि साध बड़े मति लीन्हा ॥

*There are many sadhus in Kashi who think themselves to be true, but they are stuck in mud, said Tulsi. They think themselves to be high class sadhus but they do not know the real Kashi and Prayagraj.*

॥ बचन तुलसी साहिब ॥

॥ चौपाई ॥

कहै तुलसी सुन हिरदे बाता । कासी नगर काल मति राता ॥

कासी करम जीव अज्ञाना । जुग चारौ जुग जीव भुलाना ॥

Continuing about Kashi, Tulsi Sahib said, *Hirde, listen to me. Kashi is surrounded by people following the path leading to Kal. The human beings there are ignorant due to rituals, not only in this age, but this has been in all the four ages. Kal's creation is such that the people are ignorant of the Real Path.*

कासी जगत धाम बतलावै । मरै जीव पुनि भूत कहावै ॥  
सिव की पुरी धाम जग भाखा । उन के भूत प्रेत की साखा ॥

Kashi is considered to be a holy city. People have blind faith. They say that if a person's ashes are not put in the Ganges at Kashi, he will not be liberated and will become a ghost. The region of Shiv Ji is called Shivrपुरi. He is the god controlling all the ghosts.

सिव भये भूत प्रेत के राजा । मरै जीव होइ भूत समाजा ॥  
ये कासी मिलि भूत बड़ाई । सिव कैलास भूत में भाई ॥

Shiv Ji is said to be the king of ghosts. He lives at Kailash Mountain. People talk and say that a person becomes a ghost after his death.

ता में जड़ मत जीवन लीन्हा । जड़ संग जिव जो भया अधीना ॥  
घट रामायन सुनि भौ सौरा । कासी नगर भया घनघोरा ॥

People say that when the ashes are put in the Ganges in Kashi, a person is liberated and gets a

new life. It is a misunderstanding. If the ashes are not put in the Ganges in Kashi, the person becomes a ghost. Ghat Ramayan is an important book in which Tulsi Sahib replies to the questions asked by Hirde. The Inner Secrets are explained in this book, telling how a being can get liberation, where he was before birth, from whence he has come, and where he will go after death. How a being can rid itself of Maya, etc.

Tulsi Sahib says, *Hearing the truth explained in the discourses of my book, there was a big reaction by the Pandits and sadhus in saffron robes. They greatly opposed it, and there was a huge uproar in Kashi.*

पंथ भेष जग लड़न खखारा । घट रामायन परी पुकारा ॥  
अस सुन सोर भयो जग माहीं । सहर मुलक सब गँवई गाँई ॥  
भेष पंथ में अचरज भइया । दरसन भेष लखन को अइया ॥

Tulsi Sahib continues, *when I spoke on Ghat Ramayan, the sadhus in saffron robes and the followers of sects all got ready to quarrel. There was a big uproar listening to my talks. This was the topic of discussion in the cities, villages, and other places. Specifically the sadhus in saffron robes were astonished and all of them came to see me.*

॥ दोहा ॥

जगत सोर सब भेस में, नगर गाँव सब ठौर ॥

भेष फकीरी पंथ के, लख जाँचत सत सोर ।

This was the talk everywhere. People started thinking about it. Lakhs of sadhus in saffron robes and mendicants were ready to accept it. Taking a part of Ghat Ramayan of Tulsi Sahib I have tried to convey his preaching to the Sangat. Tulsi Sahib has tried to convey the deep secrets of Santmat through his bani. He has directed us to leave rituals and meditate on Nam. Shri Guru Nanak Dev Ji has also directed us to *hold in the heart the Teachings of the Saints*.

ਸੁਣਿਆ ਮੰਨਿਆ ਮਨ ਕੀਤਾ ਭਾਉ ॥

ਅੰਤਰਗਤਿ ਤੀਰਥਿ ਮਲਿ ਨਾਉ ॥

Adi Granth, P.4

It is said at another place:

ਮੰਨੇ ਨਾਉ ਸੋਇ ਜਿਨਿ ਜਾਇ ॥

ਅਉਰੀ ਕਰਮ ਨ ਲੇਖੈ ਲਾਇ ॥

Adi Granth, P.954

He alone is victorious,  
who believes in the Lord's Name.  
No other action is of any account.

Swami Ji has also said:

बिन गुरु सतगुरु कौन है, जो करे निबेड़ा ॥  
नाम बिना सब जीव, करें चौरासी फेरा ॥

Sar Bachan, 14.9.4,5

Rituals are not taken into any account.  
Nam alone will finish the cycle of births and deaths.

Killing a fetus in the womb is a shameful act. Not considering it a crime, people do not hesitate to do it. Tulsi Sahib has preached to stop it. He says that it is no less than murder. Women have progressed a lot; still they have not been given their rightful place. Guru Nanak Dev Ji said:

ਸੋ ਕਿਉ ਮੰਦਾ ਆਖੀਐ ਜਿਤੁ ਜੰਮਹਿ ਰਾਜਾਨ ॥

Adi Granth, P.473

'Woman' is the 'Mother' of kings, rishis, munis, Saints and Mahatmas. Why should she be considered bad? She should have an equal position with men in society.

Baba Pratap Singh Ji used to say that even a lion can be tamed with love; and Swami Ji has said:

प्रेम सूर निज गगन उगाया । भर्म तिमिर सब दूर बहाया ॥  
जगे भाग धुन अनहद पाया । अंतर सुखमन तीरथ न्हाया ॥

Sar Bachan, 5.5.4,5

Forgetting the difference of big and small, we should love one another. We should try to follow the teachings of Tulsi Sahib.

**Radha Soami !**



## GLOSSARY

Achal	1 : Literally 'immovable' 2 : Kabir Sahib has used this word for vegetables in some places.
Adi Bhawani,	One of the many names of the first female created by God – Adi Kumari, Adi Bhavani, Adi Maya, Ashtangi, Ekamai, Maya (Illusion), Jyoti, Goddess Shakti and consort of Kal Niranjan
Adi Granth	1 : The first or original compilation of the Sikh scriptures by the fifth Sikh Guru, Guru Arjun Dev Ji. However the names Adi Granth and Guru Granth Sahib are often used interchangeably. 2 : Literally, the first book.
Agam	Inaccessible Region
Alakh	Invisible Region
Amritsar	1: Pond of Nectar in Par Brahm region (Third Spiritual region) 2: A holy city in India



Anami or Anami Desh	1 : Literally, that which is without name – Nameless. 2 : The Nameless Region, Eighth and Highest Spiritual Region
And <sup>26</sup>	1 : Lower portion of Brahmand 2 : The region between Pind and Brahmand or Sahansdal Kanwal.
Anurag	Love
Anurag Sagar	1 : Literally, Ocean of Love 2 : Ocean of inner Love
Asa, Aasa	Hope
Asa Di Var, Asa Ki Var	1 : A chapter in the Sikh Holy Book Shri Guru Granth Sahib 2 : Literally, A ballad of hope
Ashtangi	1 : Literally, one with eight limbs. 2 : One of the many names of the first female created by God – Adi Kumari, Adi Bhavani, Adi Maya, Ashtangi, Ekamai, Maya (Illusion), Goddess Shakti - consort of Kal Niranjana

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<sup>26</sup> Pronounced as ‘und’ as in ‘under’

Benares	A 'holy city' in India, also known as Varanasi. It is currently situated in the state of Uttar Pradesh in India.
Bani	1 : Words 2 : Used to denote hymns, oral or written, by Saints and other holy people. 3 : The teachings, particularly of saints, whether oral or written. 4 : Esoterically, the all-pervading Shabad or inner sound or Melody.
Bhajan	Meditation
Bhandara	Anniversary (usually the day the Master leaves his mortal coil) which is remembered with a gathering and Satsang.
Bhanwargupha	The fourth Spiritual Region
Bibi	1 : Ms. Mrs. 2 : A title used to address - or used before the name of a girl or woman in Punjabi language.

Brahm	1 : The Lord of the Second Spiritual Region, Kal Niranjana. 2 : Also used for the Second Spiritual Region (Trikuti, Brahmand)
Brahma	Son of Kal Niranjana and Maya.
Brahmand	1 : Entire universe over which Brahm has jurisdiction. 2 : The Second Spiritual Region (Trikuti, Brahm)
Chaitr, Chaitra	A month in Hindu calendar, it falls across March-April Gregorian calendar
Chakra, Chakkar	1 : Literally: Cycle, circle, energy center. 2 : A ganglion or plexus in the body.
Crore	10 million
Cycle of 84	The cycle of birth and death, or transmigration of the soul into 8,400,000 life forms
Darshan	Vision of, appearance of, catch sight of, or viewing of a Saint with love.

Dera	1 : Abode; Dwelling; Compound; Spiritual Center; Camp or Colony 2 : A spiritual Center where Guru resides and discourses are held
Dharam Rai	Kal Niranjana, the God of Death
Daswan Dwar	The tenth gate
Dhawal	The mythological bull (the Vedas and the Hindu religious books say that an ox/bull is carrying the earth on its horns)
Dwapar yug	1 : The third of the four Yugas 2 : The Copper or Bronze Age – 864,000 Years
Ekamai, Eka Mai	One of the many names of the first female created by God – Primal Mother, Adi Kumari, Adi Bhavani, Adi Maya, Ashtangi, Ekamai, Maya (Illusion), Jyoti, Goddess Shakti - consort of Kal Niranjana
Fakir	A Muslim Sufi ascetic. A wandering dervish teaching Islam and living on alms.

Ganesh	The Hindu deity with an elephant head. The lord of the rectal plexus which is called Ganesh Chakra.
Golden Temple	The Sikh Holy Temple (Gurudwara) in the city of Amritsar in Punjab, India.
Guru Granth Sahib	The Holy Book (scriptures) of the Sikh Religion, written by the Sikh Gurus. The first or original compilation of the Sikh scriptures by the fifth Sikh Guru, Guru Arjun Dev Ji, is the Adi Granth; however the names Adi Granth and Guru Granth Sahib are often used interchangeably.
Gurudwara	Sikh Temple or place of worship
Halwa Prasad, Karah Prashad	Wheat Pudding
Hans	1 : Literally – A Swan 2 : A Pure Soul

Hatha Yoga	A system of yoga consisting chiefly of physical postures which are intended to keep the body fit and influence the mental currents. 'Ha' means 'sun' and 'tha' means 'moon', and it is really the yoga of joining the sun and moon energies, corresponding to the 'Ida' and 'Pingla' in the body.
Hukam, Hukum	1 : Order or Command of God; 2 : Will of the Lord. 3 : Used also for Shabad, Nam or Word. 4 : Literally, Order or Command
Ida	1 : A vein, from the left nostril passing through left side of the spinal cord, Ida goes to the brain 2 : The current to the left in the finer body
Jaap Sahib	A chapter in the Sikh Holy Book Shri Guru Granth Sahib
Janeyu	The sacred thread worn by Hindus; first worn as part of Yagnopavit ceremony.

JapJi Sahib	First chapter in the Sikh Holy Book Shri Guru Granth Sahib
Joti, Jyoti	1 : One of the many names of the first female created by God – Adi Kumari, Adi Bhavani, Adi Maya, Ashtangi, Ekamai, Maya (Illusion), Adi Bhawani, Goddess Shakti - consort of Kal Niranjan 2 : Literally, Light
Kal, Kal Niranjan	The Negative Power; the Power that rules the three worlds; the God of Death. God's fifth son.
Kal Mat	The teachings of Kal.
Kalyug, Kalyuga	The Dark or Iron Age - 432,000 years.
Karah Prashad, Halwa Prasad	Wheat Pudding
Kashatriya, Kshatriya	Warrior class in India.
Kheer	Rice Pudding

Kumbh Fair, Kumbh Mela, Kumbha Mela	Hindu religious festival that is celebrated four times every 12 years, the site of the observance rotating between four pilgrimage places on four sacred rivers: at Haridwar on the Ganges River, at Ujjain on the Shipra, at Nasik on the Godavari, and at Prayag (Allahabad) at the confluence of the Ganges, Jamuna, and the mythical Sarasvati. Each site's celebration is based on a particular zodiac position of the Sun, the Moon, and Jupiter. The holiest time occurring at the exact moment these zodiacal conditions are fulfilled.
Kuran, Koran	The Holy Book of the Muslim Religion
Lakh	100,000
Langar	Free Kitchen
Layalpur	Name of a city currently in Pakistan
Mahatma	A High Soul



Mansarovar, Manasarovar	Pond of Nectar at tenth gate
Maya	1 : Illusion or delusion. Deception, unreality, phenomenal universe, all that is not eternal, not real or true, is called Maya. The veil of Maya's illusion conceals the vision of God from our sight. 2 : Name given to the goddess Shakti, also called Adi Bhavani - consort of Kal Niranjana.
Meen	Fish
Mishri, Misri	A type of sugar with large crystals

Nam	1 : Shabad, Word, the Immortal Creator. 2 : Sound Current. 3 : Nam is of two kinds: Varnatmak - that which can be expressed or uttered; Dhunyatmak - that which can be only heard or listened to within as Nad or Shabad. The Varnatmak Nam acts as a pointer and leads to the real or Dhunyatmak Nam, which is not really a word but a POWER that emanates from the Supreme Being.
Nam Dan, Namdan, Namdaan	Initiation into Surat Shabad Yoga by a Perfect Master.
Nanak Mata Gurudwara	A Gurudwara (Sikh Temple) where Guru Nanak Dev Ji's teachings are followed. It is different than the other Gurudwaras.
Nath	Master, Protector, Lord
Nirala	Extraordinary; which has no comparison; unique

Niranjan, Kal Niranjan	The Negative Power; the Power that rules the three worlds; the God of Death
Nirgun	Without qualities; virtuelless; formless
Nirgun Rai	The Negative Power; the Power that rules the three worlds; the God of Death; also known as Kal Niranjan
Paigamber, Paighamber	Prophet; an apostle; a messenger of God
Pal	A unit of time; one Pal equals 24 seconds
Panch Shabads	The Five Words that one receives from a Satguru at initiation, that relate to the five regions.
Paori	1 : a meter; a way of arranging the sounds or beats in poetry; a particular rhythmic pattern in poetry 2 : Chapters of Guru Granth Sahib 3 : Literarily, a ladder

Par Brahm	Beyond Brahm, appellation of the Lord of the third Spiritual Region
Paramatma, Param Atma	Supreme Soul; God
Parshad, Prasad	Sanctified or Blessed Food
Pind	Physical universe; physical body; the body below the eyes
Pir	Muslim saint; Muslim spiritual or religious guide
Piya	1 : God 2 : Literally, Beloved or Lover or Dear one
Pranayam, Prana Yoga	Yoga breathing exercises. Controlling or stabilizing the breath (life) and consciousness.
Pundit, Pandit	One learned in Hindu Theology and Religion; Hindu Priest; Any Priest; the Hindu priestly class

Puranas, Purans	Ancient Hindu mythological texts, notably consisting of narratives of the history of the universe from creation to destruction, genealogies of kings, heroes, sages, and demigods, etc.
Purush	The Lord or Male Creative Power
Qutb, Qutub, Kutb, Kutub	A title among Fakirs; One among fakirs who is entrusted with the welfare of spiritual aspirants; a high spiritual master.
Rabab	A string musical instrument
Rag, Raag	Melody
Rajas (gun), Rajogun, Rajoguna	One of the three Gunas (Attributes) representing action and activity.
Ram, Rama	1 : A Hindu mythological king of Ayodhya, son of King Dashrath, described in ancient Indian Puranas. 2 : Four different Rams are explained by Kabir Sahib

Rekhta	A mixture of Hindi, Persian, and Arabic languages. It is used in a form of poetry
Rishi	A sage; a seer; a seer to whom the Vedas were "originally revealed" through states of higher consciousness
Sach Khand, Sachkhand	True or Imperishable Region The Fifth Spiritual Region, also known as Sat Lok, Sach Khand, Nirvan Pad etc.
Sadh, Sadhu	A Holy man, a devotee who has reached the third stage and thus has crossed over the region of mind and matter.
Sahansdal Kanwal	The First Spiritual Region; also known as Turiya Pad
Sakhi	1 : Literarily, A female friend 2 : Also used for 'Soul'
Samvat, Samwat, Sanvat	A year in one of the ancient Hindu calendars. Vikram Samvat is a popular Hindu calendar in India.

Sangat	Congregation, the disciples and initiates of a Master, called Satsangis form the "Sangat".
Santmat, Sant Mat	The doctrines or teachings of the Saints
Sanyasi	An anchorite, a hermit
Sar	Literally: Gist, Substance.
Sar Shabad	The True Word, the Real Word
Sargun	With qualities; virtues; form
Sat Lok, Satlok	True or Imperishable Region The Fifth Spiritual Region, also known as Sat Lok, Sach Khand, Nirvan Pad etc.
Sat Nam, Satnam	True Name or Shabad; Word.
Sat Purush	The True Lord
Sat Yug, Sat Yuga	Golden Age – 1,728,000 years.
Satguru, Sat Guru	True Guru, True Master.
Satogun, Satva	The attribute of Truth or Harmony

Satsang	1 : Literally – True Association or association with Truth 2 : Discourses centered on Santmat 3 : Association with Saints
Satva, Satogun	One of the three Gunas: harmony.
Sewak	A devotee; a devout person; a worshipper
Shabad, Shabd	Word; the Audible Life Stream; the Sound Current; the Word of God; Unstruck Music; Dhunyatmak Sound; God's Voice: Power of God Esoterically, the all-pervading inner spiritual sound or Melody
Shabad Guru, Shabd Guru	The Master or Satguru in the form of Shabad which is the Real Form of the Satguru
Shakti	Power; strength; appellation of the deity presiding over the throat chakra; the highest form of maya.
Shastras	Scriptures



Sheshnag	A snake which supports the earth; an epithet of god Vishnu
Shiv Netra	The Tenth Gate; the Third Eye
Sikh	Disciple (true disciple)
Siddh	One who has attained perfection by practicing yoga
Simran	1 : In Radha Soami faith, this is the repetition of Five Holy Names given by a Satguru or Perfect Master at initiation. 2 : To a worldly person, simran would be a remembrance and contemplation of office work, farm work, household work, etc.
Sixteen Sons	The sixteen powers of God
Shiv	Son of Niranjan, the God of Death, Shiv is the destroyer of the world
Sukhmani Sahib	A chapter in Guru Granth Sahib
Sunn	1 : The region between Trikuti and the Tenth Gate 2 : Void, emptiness

Surat	Inner attention; Soul; Consciousness
Sushmana	The central current or central canal in the finer body
Taka	Ancient brass coin worth three Indian Paisa
Tamas , Tamogun	One of the three Gunas or attributes: <i>darkness, inertia, ignorance</i>
Tenth Gate	The eye center, the door that opens within and through which the soul enters the higher regions.
Tisra Til	Third Eye; the seat or headquarters of the mind and soul in the human body, situated between the two eyes. Also called the Tenth Gate.
Treta yug	Second cycle of time following Satyug – 1,296,000 years.
Trikuti	The second spiritual region
Varah	Hog, one of the eighteen continents according to the Puranas

Vedas	Four early scriptures of Hindus revealed by Brahma.
Vishnu	Son of Niranjan (the God of Death); Vishnu is the sustainer of the world
Yug, Yuga	Age or cycle of time